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THE
OXYRHYNCHUS PAPYRI
PART X

GRENFELL AND HUNT

THE EGYPT EXPLORATION FUND

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EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

Graeco-Roman Memoirs

THE OXYRHYNCHUS PAPYRI

PART X

EDITED WITH TRANSLATIONS AND NOTES

BY

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WITH SIX PLATES

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PREFACE

Of the new literary pieces here published, **1231** and **1233–5** proceed from the second of the large literary finds of 1906, with some small additions from the work of the next season. The remainder, with the extant and non-literary papyri, were for the most part found in 1903–4.

It is a great pleasure to be able to restore to the title-page of this volume the name of the friend and colleague whose absence during the last five years has been so much regretted. The earlier portion of the book was already in shape when Dr. Grenfell came back to Oxford, but he has shared in the editing of the non-literary texts, besides helping materially in the revision of the whole. In future we hope to return to the old division of labour, and so by degrees to reduce the arrears in the publications of the Graeco-Roman Branch.

To Professor U. von Wilamowitz-Moellendorff I am under fresh obligations for most generous assistance in connexion with the new classical texts, **1231–41**. Professor U. Wilcken has repeated his kind service of reading the non-literary documents in proof and affording the benefit of his criticism; and Professor L. Mitteis, as on many previous occasions, has given valuable advice on some points of Graeco-Roman law. To these scholars, as to one or two others from whom occasional welcome contributions have been received, belong the hearty thanks of both the editors of this volume and its readers.

ARTHUR S. HUNT.

Queen's College, Oxford,
Jan., 1914.

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NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as that in Parts I–IX. Of the new literary texts, **1224** and **1231–4** are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style; **1242** is given in modern form only. In the others, and in the fragments of extant authors, the originals are reproduced except for division of words, capital initials in proper names, expansion of abbreviations, and supplements of lacunae. Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary documents are given in modern form with accentuation and punctuation. Abbreviations and symbols are resolved; additions and corrections are usually incorporated in the text, their occurrence being recorded in the critical apparatus, where also faults of orthography, &c., are corrected if they seemed likely to give rise to any difficulty. Iota adscript has been printed when so written, otherwise iota subscript is employed. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [[ ]] a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri in this volume and in Parts I–IX, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically those adopted in the *Archiv für Papyrusforschung*, viz.:—

P. Amh. = The Amherst Papyri (Greek), Vols. I–II, by B. P. Grenfell and A. S. Hunt.

Archiv = *Archiv für Papyrusforschung.*

B. G. U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I–II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell; Vol. IV, by H. I. Bell.

C. P. Herm. = Corpus Papyrorum Hermopolitanorum, Vol. I, by C. Wessely.

C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.
P. Cairo Cat. = Catalogue des Antiquités égyptiennes du Musée du Caire, Papyrus grecs d'époque byzantine, Vols. I–II, by J. Maspero.
P. Cairo Preis. = Griechische Urkunden des Aeg. Museums zu Kairo, by F. Preisigke.
P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.
P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli ; Vol. II, by D. Comparetti.
P. Gen. = Les Papyrus de Genève, Vol. I, by J. Nicole.
P. Giessen = Griechische Papyri zu Giessen, Vol. I, by E. Kornemann, O. Eger, and P. M. Meyer.
P. Goodsp. = Greek Papyri from the Cairo Museum, by E. J. Goodspeed (University of Chicago Decennial Publications).
P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.
P. Hamburg = Griechische Urkunden der Hamburger Stadtbibliothek, Parts 1–2, by P. M. Meyer.
P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.
P. Leipzig = Griechische Urkunden der Papyrussammlung zu Leipzig, Vol. I, by L. Mitteis.
P. Munich = Veröffentlichungen aus der Papyrussammlung zu München, Part 1, by A. Heisenberg and L. Wenger.
P. Oxy. = The Oxyrhynchus Papyri, Parts I–VI, by B. P. Grenfell and A. S. Hunt ; Parts VII–IX, by A. S. Hunt.
P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.
P. Petrie = The Flinders Petrie Papyri, Parts I–II, by J. P. Mahaffy ; Part III, by J. P. Mahaffy and J. G. Smyly.
P. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
P. Rylands = Catalogue of the Greek Papyri in the Rylands Library, Manchester, Vol. I, by A. S. Hunt ; Vol. II in the press.
P. S. I. = Papiri della Società italiana, Vols. I–II, by G. Vitelli and others.
P. Strassb. = Griech. Papyrus der K. Universitätsbibliothek zu Strassburg im Elsass, Vol. I, by F. Preisigke.
P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly ; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.
P. Thead. = Papyrus de Théadelphie, by P. Jouguet.
P. Tor. = Papyri Graeci Regii Taurinensis Musei Aegyptii, by A. Peyron.
Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS

1224. Uncanonical Gospel.

Fr. 2 6·3 × 13·1 cm. Fourth century. Plate I (Fr. 1 recto, Fr. 2 verso).

These small but highly interesting fragments from a papyrus book are written with care in an upright uncial hand of medium size. The contrast between dark and light strokes is well marked, and the frequent thickening at the tops of letters gives a somewhat ornate effect; cf. **1229**. *o* varies in size, being sometimes quite small, sometimes on the same scale as the other letters; *μ* also is inconsistent, the internal part being either angular or curved; *υ* generally has a long tail, whereas *ρ* is shorter and sometimes does not descend at all below the line. Hands of this type are commonly assigned to the fourth century, and to that period the present example may also be attributed, though it is likely to have been written early in the century rather than late, and a third century date is not out of the question. Ἰησοῦς is abbreviated $\overline{\iota\eta}$, as in **1079**, a papyrus of about the same age. *ν* at the end of a line sometimes appears as a horizontal stroke over the preceding vowel; an angular sign to fill up a short line is once used. Both fragments are from the tops of leaves, and the columns or pages were numbered, in one place (2 verso i) certainly, in another (2 recto ii) probably, in the formal script of the text below. In Fr. 1 recto and 2 recto i, on the other hand, the figures are more negligently written, but since an intermittent numeration would be inconvenient, they are likely, nevertheless, to have proceeded from the pen of the original scribe.

Fr. 2 contains two columns on recto and verso, and the question arises whether this is to be regarded as a single leaf with double columns, or as two leaves with a single column to the page. Since Col. i of the verso is numbered 174 and Col. i of the recto [1]76, it is clear that verso i, ii, recto i were consecutive; but if the fragment consists of two leaves, recto ii immediately preceded verso i, instead of following recto i, as it would if a single leaf with double columns be supposed. The latter hypothesis is supported by the narrow space between the columns and the absence of a strongly marked crease down the

middle of it. But the space is not narrower than in P. Rylands 28, a certain instance of a double leaf, though no doubt the book to which that belonged was not nearly so bulky as the one under consideration; moreover, there is a crease, though not a deep one, in this space, and the fold is in the right direction, i. e. it would make the verso lie uppermost in the quire. Several other considerations support the theory of the double leaf as against the double column: (1) Single columns were apparently customary in papyrus books in Egypt. (2) In a book composed of leaves with double columns, the second column on every page should have an even number; but here the number of the second column would be odd. (3) Col. i of the recto stands higher by nearly a line than Col. ii. Contiguous columns were not, indeed, always kept parallel, but an inequality would be more liable to occur if the columns did not stand side by side on the same page. The balance of probability, therefore, inclines to the supposition that Col. ii recto is the page preceding Col. i verso. If this be correct, it is likely that the column was of no great height, and it may be estimated at about twenty lines at most.

In Fr. 1, numbered on the recto 139, so little is preserved that no reconstruction is practicable. On the recto the words ἀμὴν ὑ[μῖν λέγω show that the Saviour is speaking, and a similar inference is probably to be drawn from the second person plural ὑμεῖς, which is the only complete word on the verso. Between this leaf and Fr. 2 there was a wide interval, the next pagination number preserved being 174, at the top of Fr. 2 verso i. If, as we have supposed, this page was preceded by Col. ii of the recto, the number to be restored there is 1[73]. The subject of that column is again not clear. Seemingly it describes an appearance in a vision of Jesus, who speaks words of comfort or exhortation, but the occasion and the person addressed remain in doubt. That the incident to which the passage relates is the walking on the sea (Matt. xiv. 25 sqq., Mark vi. 48 sqq.) seems unlikely, and the reference is perhaps to something not reported in the Canonical Gospels. Dr. Bartlet, after suggesting that the lines expand the account of the Call of Peter contained in Luke v. 1–10 by a description of a supplementary commission given in a nocturnal vision, now inclines to the view that they relate to a vision of consolation and encouragement following Peter's Fall. Either of these explanations, if adopted, would have an important bearing on the problem of the identity of the work to which the fragment belongs; see below, pp. 4–5. The next column (2 verso i) is not more extensive, but enough is preserved to indicate that questions were being addressed to Christ concerning the nature of His mission and teaching. Apart from the phrase 'new doctrine', however (cf. Mark i. 27), the language finds no evident parallels in the pages of the Evangelists.

In the two following columns firmer and more familiar ground is reached. Fr. 2 verso ii describes in language similar to that of the Synoptists, though more concisely, the offence taken by the scribes, Pharisees, and priests at seeing Jesus consorting with sinners, with His answer, which appears to have been in the form given it by St. Luke. Col. i of the recto contains two recorded Sayings put in a novel relation. The injunction to pray for enemies found in Matthew and Luke is followed by the sentence 'For he that is not against you is with you' (so Luke: 'us' Matt.); and this line of thought is carried on, if the restoration is correct, by an otherwise unrecorded Saying that the man who to-day is afar off will to-morrow be near at hand. The mention of 'the adversary' in the next line suggests a further development of the same idea.

How are these fragments to be classified? Are they part of an uncanonical Gospel covering much the same ground as the Synoptic Gospels, or do they come from a collection of Sayings of Jesus like that of which portions have been previously recovered (**1**, **654**, possibly also, as some think, **655** and the Vienna fragment from the Fayûm)? The latter hypothesis may be supported by more than one argument. In the first place it is to be remarked that, in these mutilated remains of six columns, Jesus is always either actually speaking or about to speak. Moreover, the discourse here attributed to Him shows the same admixture of novel and familiar elements as the two Oxyrhynchus fragments of collected Sayings (**1**, **654**) and the so-called fragment of an uncanonical Gospel (**655**) which has been referred by some critics to the same collection. Again, in each of those three papyri there were certain special points of contact with St. Luke's Gospel; in **1224** specific Lucan affinities may again be observed (1 verso ii. 5–6, 2 recto i. 3). But there is at any rate one notable divergence from **1** and **654**: the formula 'Jesus saith', which there introduced the various Sayings, is here absent. Instead of this, in Fr. 2 verso ii. 4–5 the words addressed to the murmuring scribes and Pharisees are preceded by ὁ δὲ Ἰησοῦς ἀκούσας [εἶπεν (or λέγει), just as in the parallel passages of the Synoptists. There is thus good reason for declining to refer **1225** to the same collection as **1** and **654**. Possibly other collections differently put together were in circulation; but the alternative view, that our fragments belong to an uncanonical Gospel, is the more natural. In such scanty remains as these the absence of pure narration is an extremely precarious argument; and it may be held that the introductions to the Lord's words in Fr. 2 verso are more in the manner of a connected narrative than a collection of Sayings as such. There is indeed the analogy of **654**. 32–6, where a series of questions from the disciples are quoted; but nowhere else in that papyrus or in **1** was the context of a Saying given, and the occurrence here of two or, including Fr. 2 recto ii, even three instances within so small a compass

thus affords a distinct point of contrast. Stress will perhaps be laid on the brevity of the introduction to the reply to the scribes and Pharisees in Fr. 2 verso ii, as compared with the corresponding accounts of the Evangelists. This, however, depends to some extent upon the restoration, and would be less striking if, for example, the alternative supplement suggested in the note *ad loc.* were adopted. Moreover, the conciseness here is counterbalanced by the fullness of the preceding column. It is also significant that in Fr. 2 verso i, ii, recto i, which were certainly consecutive, a natural sequence of events is traceable, substantially that of St. Luke, to whom, as already remarked, the fragments show linguistic relationship. The questions put concerning the new doctrine in Fr. 2 verso i, as might be expected, precede (cf. Mark i. 27), and may be supposed to have arisen out of the claim to forgive sins as recorded in Luke v. 17 sqq. Col. ii is parallel to Luke v. 27 sqq., while recto i embodies some of the teaching of the Sermon on the Mount, reported in Luke vi. The inference will follow that these columns stood comparatively early in the Gospel, which therefore, on account of the high pagination numbers, must have been preceded by some other work. Whether Fr. 1 belongs to the same work as Fr. 2 thus becomes questionable.

For the identification of this Gospel, if it be rightly regarded as such, decisive indications appear to be lacking. A search among the extant non-canonical Sayings has failed to disclose points of contact; nor are traces of bias in favour of or against any particular sect recognizable. It is natural to think of the Gospel according to the Egyptians; but beyond some *a priori* probability in the case of a document circulating in Egypt, little can be urged in support of this identification, and the distinctive characteristics commonly attributed to that Gospel are not here in evidence. Perhaps **1224** belongs to the same work as **655**, which, though probably distinct from the Gospel according to the Egyptians, had some affinity to it. In their relation to the Synoptic Gospels there is a general similarity between **655** and **1224**; both exhibit a free handling of Synoptic material, and a tendency towards abridgement. The fact that the two papyri are derived from the same site lends the hypothesis of a common source a certain plausibility. A more definite suggestion is made by Dr. Bartlet, who is inclined to refer Fr. 2 to the Gospel of Peter. This view rests upon the interpretation mentioned above of Fr. 2 recto ii as concerned in some way with that disciple. In the eponymous Gospel an amplification of any incident relating to him would be likely enough, and since the Gospel was written in the first person, the use of με in l. 1 is very appropriate. If it refers to the Call, this column should precede verso i, an arrangement already found probable on palaeographical grounds; but the difficulty pointed out in that connexion (p. 2), arising from

the narrowness of the inter-columnar space, becomes accentuated, since the Akhmim fragment shows that the Gospel of Peter was a work of considerable compass, for the completion of which many more pages would be needed. To evade the obstacle by the assumption that our Gospel was not finished in a single volume, but extended into a second, is not altogether satisfactory. If, on the other hand, recto ii be connected with Peter's Fall, this column will follow recto i, and the double-column formation of the pages must be assumed. This, as remarked above, is on external evidence less satisfactory; but a more serious difficulty is the resulting necessity of supposing the omission in this Gospel of all the matter found in the Canonical Gospels between the Sermon on the Mount (Fr. 2 recto i) and the Fall of Peter. Dr. Bartlet holds this to be possible on a theory of the Gospel of Peter making it highly selective in the narrative of events preceding the Passion, in which interest was centred. Such a view, however, needs further substantiation. Another objection to any identification with the Gospel of Peter is that in the extant fragment of it the name Jesus is not used, being replaced by ὁ κύριος. Until further discoveries throw fresh light upon the problem, it will probably be necessary to acquiesce in a conclusion of *non liquet*.

Fr. 1 recto. Plate I.

ρλθ

[. . . . .]ντιενπαντι
[. . . . .]μωναμηνϋ
[. . . . .]εισ[. . .
. . . . . .

Fr. 1 verso.

[
σεταιϋμεισ[. . . . . .
[. .] . ητ[
. . . . . .

Fr. 2 verso. Plate I.

Col. i.

ροδ

[. . . . .]πεσμηαποκρεινο
[. . . . .]πειπασπ[.]ιανσε
[. . . . .]χηνκαιν[. .]δι
[. . . . .] . [. . . .]ακαινō
[. . . . .]θητικαι
. . . . . .

Col. ii.

[
οιδεγραμματεισκα[. . . . . .
οικαιϊερεισθεασαμ[. . . . .
τονηγανακτουν[. . . . . .
τωλοισαναμε[. . . . . .
δειηακουσασ[. . . . . .
[. .]ουσινοιϋ[. . . . . .
[. . . . .] . [
. . . . . .

Fr. 2 recto.

Col. i.

]ος

[. . . . . .]αι̣π̣[.]οσευχεσθεϋπερ›
[. . . . . .]ρ̣ωνϋμωνογαρμηῶ
[. . . . . .]ω̣νϋπερϋμωνεστιν
[. . . . . .]νμακραναυριον
[. . . . . .]ενησεταικαιεν
[. . . . . .] . τουαντιδι[. . .
[. . . . . .]ι̣νενωγ̣[. . .
. . . . . .

Col. ii.

ρ̣[
μεεβαρησενκαι̣[. . . . . .
νουῖη̄[.]γ̣οραμα[. . . . . .
τιαθ̣[. .]εισουγαρ̣[. . . . . .
[.]γ̣αλλαο[. . . . . .
δουσεπ[. . . . . .
. . . . . .

Fr. 1 recto. Plate I.

ρλθ
]ντι ἐν παντὶ
[. . . . . .]μων. ἀμὴν ὑ-
[μῖν λέγω . . . . . .]εισ[
. . . . . .

Fr. 1 verso.

[
σεται. ὑμεῖς [. . . . . .
[. .] . ητ[
. . . . . .

Whether the recto of this leaf preceded the verso or vice versa there is no sure means of deciding. The subject of what remains of both pages is also quite uncertain. In l. 2 of the recto the doubtful μ may be π, or perhaps ι.

Fr. 2 recto. Col. ii.

ρ[ογ
με ἐβάρησεν. καὶ [παρεσταμέ-
νου Ἰη(σοῦ) [ἐ]ν ὁράμα[τι λέγει
Τί ἀθ[υμ]εῖς; οὐ γὰρ [. . . . . .
[σ]ὺ ἀλλὰ ὁ [. . . . . .
δοὺς ἐπ[
. . . . . .

173.

'. . . overcame me. And Jesus stood by in a vision and said, Why art thou cast down? For it is not thou who . . . but he who gave (?) . . .'

The question of the position of this page has been discussed in the introduction.

Unfortunately its contents are also obscure. The only passage where the word *ὅραμα* is found in the Gospels is Matt. xvii. 9 *μηδενὶ εἴπητε τὸ ὅρ.* in reference to the Transfiguration; and it is remarkable, as Prof. Swete has pointed out, that *βαρεῖσθαι* occurs in the description of the same event in Luke ix. 32 *ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ.* The subject of the present passage, however, appears to be quite different. That the nominative to be supplied before *με ἐβάρησεν* is *ὕπνος* is not unlikely (cf. Matt. xxvi. 43 *ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι*), but there are of course many other possibilities, e. g. *φόβος* or *λύπη*. In l. 2 *νου* can hardly be interpreted otherwise than as the termination of a participle, though the genitive causes difficulty, since *Ἰησοῦς* is the natural subject of the sentence. This type of construction is, however, to be found in classical Greek as well as in the *Κοινή*; the genitive may even be a clerical error and not attributable to the author. For [*ἐ*]*ν ὁράμα*[*τι λέγει* cf. Acts ix. 10; [*ἐ*]*ν ὁρ.*, though there is not too much room for the *ε*, suits the remains better than *δι' ὁράματος* (Acts xviii. 9). *ἀθ*[*υμ*]*εῖς* is very doubtful; the shape of the letter following the *α* is more like that of *θ* than of *ο*, which both when written large or small is nearly circular. Moreover an *ο* is very intractable here; the *α* would inevitably have to be connected with the preceding letters, whereas a question *τί . . .* fits in much better with the context; cf. e. g. Matt. viii. 26 *καὶ λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι;* The objection to *θ* is that there is no visible trace of the cross-bar, although the surface of the papyrus in the middle of the letter is not appreciably worn. *σ* is less suitable. At the beginning of l. 4 *υ* is not altogether satisfactory on account of the comparative shortness of the tail; but *π* or *τ* is still more objectionable. If *υ* is right, an emphatic [*σ*]*ύ* seems more probable than -[*ο*]*υ*, and a convenient antithesis is obtained by reading *ὁ . . . δοὺς ἐπ*[*ὶ . . .*; cf. for this collocation e. g. Luke vii. 44 *ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας.* On the supposition that the passage described Peter's restoration from the remorse of his denial Dr. Bartlet suggests *οὐ γὰρ* [*ἐπαίτιος σ*]*ὺ ἀλλὰ ὁ* [*προδότης ὅ με παρα*]*δοὺς κτλ.*; or *ἐπ*[*ιταγήν*, e. g., may be restored on the view of the passage as concerned with the Call of Peter; cf. introd. pp. 2, 4.

Fr. 2 verso. Col. i. Plate I.

ροδ
εἶ]*πες μὴ ἀποκρινό-*
[*μενος. τί οὖν ἀ*]*πείπας; π*[*ο*]*ίαν σέ*
[*φασιν διδα*]*χὴν καιν*[*ὴν*] *δι-*
[*δάσκειν, ἢ τί β*]*άπτισμ*]*α καινὸν*
5 [*κηρύσσειν; ἀποκρί*]*θητι καὶ*
. . . . . .

174.

'. . . thou didst say . . ., making no answer. What then hast thou forbidden? What is the new doctrine that they say thou teachest, or what the new baptism that thou dost preach? Answer and . . .'

Though the wording of this passage is open to doubt, its purport may be recovered with probability. *καινόν* points clearly to *καιν*[*ήν*] in the preceding line, and, given]*χην καιν*[*ήν*], *διδα*]*χήν* becomes obvious on the analogy of Mark i. 27 *τί ἐστιν τοῦτο; διδαχὴ καινή*; cf. Acts

xvii. 19 *τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχή*; and the next two letters, *δι*, may naturally be assumed to be the first syllable of the verb *διδάσκειν*. The interrogative *π[ο]ίαν*, which is almost inevitable, fits in admirably with these supplements, and *μὴ ἀποκρινό[μενος* in the line above, which suggests *ἀποκρί]θητι* in l. 5, is also quite in keeping. *σέ* following *π[ο]ίαν* implies an infinitival construction; hence *φασίν*] . . . *δ[δάσκειν*. Other details of the restoration are more questionable. In l. 1 *π* of *πες*, which is doubtless the termination of a verb, is practically certain, and *εἶ]πες* is better suited to the present participle *μὴ ἀποκρινό[μενος* than e. g. *ἡμᾶς κατελι]πες*, although the use of the form *-ειπας* in such close proximity constitutes something of a stumbling-block. The letter preceding *ειπας* is doubtfully identified as a *π*. What remains is a vertical stroke with a small tip to the right of its top. In other examples of *π* in this papyrus the cross-stroke does not project beyond the uprights, but a slight inaccuracy in this respect may easily have occurred here and there. The top of *ι* or *η*, which are the alternatives, turn, if at all, to the left, not to the right. *π* is therefore preferable, whether the primary meaning 'declare' or the commoner signification 'forbid' be adopted, and *τί ἀ]πεῖπας* gives a good sense; *ἀπειπεῖν* is, however, not found in the Gospels. In l. 4]*α* may well be *τίν*]*α*, e. g. *τίν*]*α καινὸν* [*νόμον*, but the lacunae are perhaps rather easier to fill if some neuter substantive like *βάπτισμ*]*α* or *κήρυγμ*]*α* be restored. The vestige in the middle of the line is of little assistance, except that it indicates a somewhat tall letter, such as *α* usually is, but an *η* or *ι*, e. g., is also possible. For *βάπτισμα κηρύσσειν* cf. Mark i. 4, &c., and, for the likelihood of questions concerning a 'new baptism', John iv. 1–2 *ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάνης, καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ*. *β]άπτισμ*]*α* would scarcely be too long for the available space.

Fr. 2 verso. Col. ii. Plate I.

[*ροε*
οἱ δὲ γραμματεῖς κα[*ὶ Φαρισαῖ-*
οι καὶ ἱερεῖς θεασάμ[*ενοι αὐ-*
τὸν ἠγανάκτουν [*ὅτι σὺν ἁμαρ-*
τωλοῖς ἀνὰ μέ[*σον κεῖται. ὁ*
5 *δὲ Ἰη*(*σοῦς*) *ἀκούσας* [*εἶπεν Οὐ χρείαν*
[*ἔ*]*χουσιν οἱ ὑ*[*γιαίνοντες*
[*ἰατροῦ*] . [
. . . . . .

175.

'The scribes and Pharisees and priests seeing him had indignation because he reclined in the midst of sinners. And Jesus hearing them said, They that are whole need not a physician, [but they that are sick].'

There is much similarity between this passage and the Synoptists, e. g. Mark ii. 15–17 *καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ . . . καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες . . . ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, κτλ.*; cf. Matt. ix. 10–12 where the same verb *συνανέκειντο* is used, but only the Pharisees are mentioned as objectors

and Luke v. 29–31, who has *μετ' αὐτῶν κατακείμενοι*, and *ὑγιαίνοντες*, which apparently stood in the papyrus, in place of *ἰσχύοντες*. For *οἱ ἱερεῖς* cf. Luke xx. 1, where the MSS. are divided between *ἱερεῖς* and the more usual *ἀρχιερεῖς*. The vestige in l. 7 may well be the top of the *α* of *ἀλλά*. The restoration adopted of ll. 5–7, producing a striking coincidence with the language of St. Luke, is likely to be correct, especially as both Matthew and Mark here use the simple *ἀκούσας* without amplification; but the passage will admit of a quite different treatment, e. g. *ἀκούσας* [*ὅτι ἀγανα*|*κτ*]*οῦσιν οἱ ὑ*[*ποκριταὶ εἶπεν κτλ.*: the frequent application of the term *ὑποκριταί* to the scribes and Pharisees in the Gospels would serve to justify its occurrence in this context.

Fr. 2 recto. Col. i.

ρ]*ος*
κ]*αὶ π*[*ρ*]*οσεύχεσθε ὑπὲρ*
[*τῶν ἐχθ*]*ρῶν ὑμῶν· ὁ γὰρ μὴ ὢν*
[*κατὰ ὑμ*]*ῶν ὑπὲρ ὑμῶν ἐστιν.*
[*ὁ σήμερον ὢ*]*ν μακρὰν αὔριον*
5 [*ἐγγὺς ὑμῶν γ*]*ενήσεται, καὶ ἐν*
[. . . . . .] *. τοῦ ἀντιδί*[*κου*
[. . . . . .]*ινενων*[. . .
. . . . . .

176.

'. . . and pray for your enemies; for he that is not against you is with you. He that to-day is afar off shall to-morrow be near you, and in . . . of the adversary . . .'

1–2. Cf. Matt. v. 44 *ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς*, Luke vi. 27–8 *ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς*. The actual combination *προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν* appears in *Didache* i. 3 *προσεύχ. ὑπὲρ τῶν ἐχθ. ὑμ. . . . καὶ οὐχ ἕξετε ἐχθρόν*; cf. *Didascalia* v. 15 *ἐν τῷ εὐαγγελίῳ προείρηκα Προσεύχ. κτλ.*

2–3. Cf. Luke ix. 50 *ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστιν*; similarly Mark ix. 40 with *ἡμῶν* for *ὑμῶν*. But in these two passages the Saying stands in quite another context, its occasion being the attempt of the disciples to prevent a man who was not a follower of Jesus from casting out devils in His name.

4 sqq. The restoration of ll. 4–5 is highly conjectural and rests upon no authority, but it appears to carry on well the line of thought: 'Pray for your enemies, for they may be in truth friends, or if they are not now, they may soon become such.' An analogous sentiment was early current in the Greek world, and is attributed by Aristotle, *Rhet.* p. 1389 b 23, to Bias, *κατὰ τὴν Βίαντος ὑποθήκην καὶ φιλοῦσιν ὡς μισήσοντες καὶ μισοῦσιν ὡς φιλήσοντες*, and p. 1395 a 25 *οὐ δεῖ, ὥσπερ φασί, φιλεῖν ὡς μισήσοντας, ἀλλὰ μᾶλλον μισεῖν ὡς φιλήσοντας*; cf. Diog. Laert. i. 87, who also attributes the maxim to Bias, Soph. *Ai.* 679–82, Seneca, *Ep.* 95. 63 *cum monemus aliquem . . . ut ex inimico cogitet fieri posse amicum*: we are indebted for these references to Prof. J. S. Reid. Somewhat similarly the Greek proverb *γνῶθι σεαυτόν* is reflected in **654**. 18–20.

In l. 5 [*ἐγγὺς ὑμῶν γ*]*ενήσεται* may be preferred to [*ἐγγὺς παραγ.*] as a clearer expression

of the real meaning, though a more general form would well accord with the proverbial character of the Saying. The supposed vestige of a letter preceding *του* in l. 6 is possibly the end of the cross-bar of the *τ*, and in any case is too slight to build upon; *αὐτο]ῦ τοῦ*, e. g., would be suitable. The recorded precept about agreeing with the adversary quickly (Matt. v. 25, Luke xii. 58) would hardly suit this context. In l. 7 the letters may be divided *ἐστ]ὶν ἐν ᾧ* or *]ινεν ὧν*; the third *ν* may equally well be *μ*.

1225. Leviticus xvi.

10·2 × 5·5 cm. Fourth century. Plate V.

A small fragment written in heavy sloping uncials of a type generally similar to those of the Oxyrhynchus Callimachus (**1011**) though at a less advanced stage of development. It may be assigned to the first half of the fourth century. Apart from the hand, a comparatively early period is suggested by the fact that the MS. was in the form of a roll, not a codex, the verso of the fragment being blank. The ink is of the brown shade which became common in the early Byzantine age. Some stops in the middle position show a somewhat darker colour, and may have been added subsequently. There is no margin in front of the first letters of ll. 4–5 and 7, and it is uncertain that these were the beginnings of the lines, though the text can be conveniently arranged on that supposition.

. . . . .
νη]ν τ̣[ο]υ μ̣α̣ρ̣[τυριου xvi. 33
κα]ι το θυσιασ[τηριον
ε]ξειλασεται· κα[ι περι
των ἱερεων. κα[ι περι πα
σης της συνα[γωγης
ε]ξειλασεται. [και εσται 34
τουτο ὑμιν ν[ομιμον
αιω]νιον εξειλ[ασκεσθαι
περ]ι [τ]ων νϊω̣[ν Ιηλ απο
πασων] τ̣ων α[μαρτιων
αυτων] απαξ τ[ου ενιαυ
του π]οιη[θησεται
. . . . .

5. *της*: so FGN; om. BA.

1226. PSALMS vii, viii.

10·5 × 6·8 cm. Late third or early fourth century.

The upper corner of a leaf from a papyrus book of early date, belonging perhaps more probably to the third century than the fourth. It is written in round upright uncials of medium size, and showing some tendency towards cursive forms, e.g. the occasional linking of ω to the following letter. Some marginal flourishes mark the commencement of a Psalm on the recto, and its number seems to have been written above the title. The usual contractions of *θεός* and *κύριος* occur. A second hand seems to have inserted an iota adscript at verso 8. The text is written stichometrically, the initial letters of each *στίχος* being slightly enlarged. It is of some interest as providing early attestation of one or two readings which have hitherto rested on inferior authority.

Verso.

[κς κρινει λαους κρινο]ν με [κ]ε κατα vii. 9
[την δικαιοσυν]ην σου
[και κατα την ακακιαν] μου επ εμοι
[συντελεσθητω δη πο]νηρια αμα[ρ]τωλων 10
[και κατευθυνεις δι]καιον
[εταζων καρδιας και] νεφρους ο θς
[δικαια η βοηθεια μο]υ παρα θυ 11
[και σωζοντος τους ευ]θεις τη καρδιαι
[ο θς κριτης δικαιος κ]αι ϊσχυρος και μα 12
[κροθυμος]
[και μη οργην επαγων] καθ εκαστην
[ημεραν
. . . . . .

Recto.

ῃ [
ψαλ[μος τω Δαυειδ
ϛϛ
κε ο κς ημων ω[ς θαυμαστον το ονο viii. 2
μα σου εν [παση τη γη
οτι επηρθη η μ[εγαλοπρεπια σου υπερ

ανω τω[ν ουρανων
εκ στοματος ν[ηπιων και θηλαζοντων 3
κατηρτι[σω αινον
ενεκεν των [εχθρων σου του κα
ταλυσα[ι εχθρον και εκ
δικη[την
οτ[ι
. . . . . .

Verso 1. με: so BℵR; μοι A and many cursives.
2. σου: so the cursives 27, 111 marg., 156, 202, 269, 283, 284.
3. εμοι: so BℵA; εμε R.
7. θ(εο)υ: του θεοῦ BℵA; κυρίου R.
8. There is a narrow crack in the papyrus between η and κ, and iota adscript may have been inserted here as well as at the end of the line.
11. Considerations of space make it probable that και stood before μη, as in ℵ$^{c.a}$ and numerous cursives.

Recto 1. The vestige of a vertical stroke is consistent with η; but a figure in this position might refer to the page instead of the Psalm, the number of which could have stood in the margin.
2. In BℵAR &c. ψαλμος is preceded by εις το τελος υπερ των ληνων, but these words are omitted in 151, 173.
9. ενεκεν: so 181, Cyrill. Alex. vi, p. 400; ἕνεκα others.

1227. St. Matthew's Gospel xii.

6 × 11·8 cm. Fifth century.

Fragment of a leaf of a papyrus codex, written in rather large upright uncials in which dark and light strokes are strongly contrasted. The hand bears a general resemblance to that of the Ascension of Isaiah (P. Amh. 1); it appears to point to a date in the fifth century. The ink is of the brown shade characteristic of the period. A stop in the high position occurs once, and there is one doubtful instance of a rough breathing. An agreement with D and a corrector of ℵ is noticeable in l. 5 of the verso, and an unrecorded variant in recto l. 4, and apparently also l. 6.

Verso.

. . . . . .
ακου]σ̣α̣[ντες xii. 24

[ειπον] ο[υτος ου]κ εκβα[λλει
[τ]α δαιμον[ια] ει μη εν τω [Βε
ελζεβουλ' αρχοντι των δ[αι
μονιων· ἰδων δε τας ε̣[νθυ 25
[μησει]ς αυτων ειπ[εν αυτοις
[πασα β]ασιλε[ι]α [μ]ερισ[θεισα κα
[θ] εαυτη[ς] ε[ρημ]ο̣υ̣ται [και πα
[σ]α πολις η [οικια μ]ερισθ[εισα
[κ]αθ εαυ[της ου σ]τ[αθησεται
[κ]αι ει ὃ̣ Σ̣[ατανας 26

. . . . . .

Recto.

. . . . . .

[. .] . . [31
[και] ος α̣ν ειπ[η λογο]ν κατα τ[ου 32
[υ̅ν̅] του α̅ν̅ο̅υ̅ αφεθησεται α̣υ̣
[τ]ω ουτω ος δ αν ε[ι]πη κατα
[του π̅ν̅ς̅] του αγιου ου[κ] α̣[φ]ε̣θ̣η
[σεται εν] τ̣ο̣[υτ]ω̣ τω α̣[ιωνι ο]υ̣
[δε εν τ]ω με[λλ]οντ[ι] η̣ π̣ο̣[ιη 33
[σατ]ε το δ[ενδρον] καλον [και
[τον κ]α̣ρ̣[πον αυτο]υ καλο[ν
[η ποιησατε το δ]ενδρο[ν

. . . . . .

Verso 3. *εν*: om. E.

[Βε]ελζεβουλ: so CDEGKM &c.; *βεεζεβουλ* BℵD.

5. *ιδων*: so ℵ^{b}D; *ειδως* most MSS.

δε: so BℵD; CEGKLM &c. add *ο Ι(ησου)ς*.

10. [κ]αθ εαυ[της: so most MSS.; *εφ εαυτην* D, which also has *στησεται* instead of *σταθησεται*, and this may have stood in the papyrus.

11. [κ]αι ει: *ει δε και* D. That a slightly curved horizontal stroke above the next letter represents a rough breathing is uncertain.

Recto 2. *αν*: so D; *εαν* most MSS. Cf. l. 4, where *εαν* is apparently universal apart from the papyrus.

4. *ουτω*: om. MSS.

5–6. The reading of the papyrus here is very doubtful. MSS. have *ουκ αφεθησεται* (*ου*

μη αφεθη B) αυτω followed by either ουτε εν τουτω τω αιωνι ουτε (B ℵ C D) or ουτε εν τω αιωνι τουτω ουτε (K) or ουτε εν τω νυν αιωνι ουτε (E F G L M &c.). [σεται αυ]τω is possible, but then none of the recorded variants is reconcilable with the following letters, τω a little further on being clear. To suppose an omission of τουτω does not solve the difficulty, since [ουτ] εν is too long for the space and the vestiges do not suggest εν. Possibly something other than αφεθησεται was written, but it was not μη αφεθη. Traces of ink above το[υτ]ω perhaps indicate a correction.

1228. St. John's Gospel xv, xvi.

Fr. 2 (Col. ii) 18·5 × 5 cm. Late third century.

Fragments from two consecutive columns from a roll containing the Gospel of St. John. The text, written in an upright informal hand of medium size, is on the verso, the recto of both fragments being blank; but no doubt in other parts the roll included sheets which had previously been inscribed. There is a general similarity between the script of this papyrus and that of the second Logia fragment, **654**, also on a verso; in **1228**, however, the writing is somewhat heavier and approximating nearer to cursive. It is likely to date from about the end of the third century. The usual abbreviations of Ἰησοῦς, πατήρ, and ἄνθρωπος occur, but no punctuation-marks or other signs apart from the diaeresis. In both fragments the lines have lost their beginnings and ends throughout, and since they were of some length it is impossible to fix the points of division. Like the early fragments of this Gospel previously obtained from Oxyrhynchus (**208**), **1228** shows a good and interesting text, though, as often, its affinities are not strongly marked, and it does not agree at all consistently with any one of the chief authorities. Coincidences with the Codex Sinaiticus are frequent, but divergences are noticeable at ii. 4, 9–10, 27, 29.

Col. i.

	αυ]των γεγραμμε[νος οτι	xv. 25
	] οταν ελθη ο πα[ρακλητος	26
	υμ]ιν παρα του $\overline{\pi\rho\varsigma}$ [	
	] $\overline{\pi\rho\varsigma}$ εκπορευε[ται	
5	ε]μου και ϋμ[εις	27
	ε]μου εστε τ[αυτα	xvi. 1
	σκ]αδαλισθητε [	
	ε]ρχεται ωρ[α	2
	. . . . .	

Col. ii.

γ]υνη οταν τικτη λυπ[ην xvi. 21
αυ]τ̣ης̣ οταν δε γεννη[ση
μνημο]νευει της θλειψεω[ς
εγενν]ηθη ανος̄ εις τον κ[οσμον
5 νυν μ]εν λυπην εχετε [22
χαρη]σεται υ̣μων η καρ[δια
ου]δεις αιρει αφ [υ]μων [
ου]κ ερωτησετε [ου]δε[ν 23
ο] τ̣ι εαν αιτησ[ητε
10] ὔμ̣ε̣ι̣ν̣ εω[ς] αρτι [24
ονο]ματι μου [
3 lines lost
π̄ρς̄ [α]π̣[α]γ̣γ̣ε̣λ̣ω [υμιν 25
ε]ν̣ τ̣ω̣ ο̣ν̣[ομα]τ̣ι μ̣[ο]υ̣ α̣ι̣τ̣η̣[σεσθε 26
εγ]ω ερω[τησ]ω τ[ο]ν π̄ρᾱ̄ [
] π̄η̄[ρ̄ φιλει] ὔμα[ς ο]τι ὔμ[εις 27
κα]ι π[επιστε]υκατ[ε] οτι εγ[ω
20 εξηλθο]ν̣ ε̣ξ̣[η]λ̣θ̣ο̣ν̣ παρα του π̄ρ̄ς̄ 28
τ]ον [κοσμον] παλιν α[φιημι
] π̣ρ̣[ος] τ̣[ο]ν̣ [
] ιδε [29
ου]δ̣εμι[αν] λ[εγεις
25 πα]ντ[α] και ου χρει[αν 30
τ]ουτω [πισ]τευομε[ν
απ]εκρι[θη] αυτοις Ī̄η̄[ς̄] α̣[ρτι 31
] ωρα [και ε]λ̣η̣λ̣υ̣θ̣εν [
ε]ις τ[α ι]δια κα[ι] εμ[ε

i. 1. The papyrus followed the same order as B𝔑DGL; in AEHIKM &c. *εν τω νομω αυτων* follows *γεγραμμενος*.

2. *οταν*: so B𝔑; *οταν δε* ADIL.

4. *π(ατ)ρ(ο)ς*: *πατρος μου* D.

6–7. The ordinary text gives a somewhat shorter supplement than might be expected; but there is no recorded variant, and the spacing in the papyrus is not very regular.

ii. 3. *θλειψεω[ς*: *λυπης* D.

4. *ο ανθρωπος* 𝔑*.

5. *νυν μ]εν λυπην* : so Bℵ (*μεν ουν* ℵ*) C*DLM ; *λυπην μεν νυν* AC³.
εχετε : so Bℵ*C ; *εξετε* ℵᶜADL.
7. *αιρει* : so ℵACD²L ; *αρει* BD*.
8. *ερωτησετε* : *ερωτησητε* ℵ*.
9. *ο]τι εαν* : so A (*αν*) ; *αν τι* BCDL, *οτι αν τι* D², *οτι ο αν* ℵ, *οτι οσα αν* or *εαν* others.
9–10. The papyrus agreed with AC³D in placing *εν τω ονοματι μου* before *δωσει*, which precedes in BℵC*L.
15. Either [*α*]*π*[*α*]*γγελω* (Bℵ (-*ελλω*) DC*KLM) or [*α*]*ν*[*α*]*γ*. (CᶜᵒʳʳEGH) is possible.
16. The vestiges of the letters are doubtfully identified, but appear to suit the usual order rather better than that of ℵ *αιτ. εν τω ονομ. μου*.
20. *παρα* : so ℵAC² ; *εκ* BC*L. D omits *εξηλθον . . . πατρος*.
27. *Ιη(σου)*[*ς*] : so BC ; *ο Ι.* ℵADL.
28. [*και* : so the best MSS. ; *και νυν* C³D³.
29. *κα*[*ι*] *εμ*[*ε* : so AC³D ; *καμε* BℵC*L.

1229. St. James's Epistle i.

12·1 × 11·2 cm. Fourth century.

This papyrus leaf, as the pagination on each side of it shows, was the second of the book to which it belonged, the text commencing on the second page of the preceding leaf, while page 1 was either blank or, more probably, contained only the title. Nine or ten lines are lost at the bottom of the verso, and the height of the leaf when complete would have been approximately 19 cm., if the lower margin was of about the same width as the upper. When found the leaf was folded up, like a document, at right angles to the lines of the text. These are written in good-sized broad uncials, rather coarse and irregular in formation, though hooks and thickenings at the ends of strokes show an attempt at ornament. The fourth century is the date suggested. No abbreviations occur except the strokes over a vowel for a final *ν* at the end of a line ; *πατρός* is written in full. A medial point is found once. Textually there is little to notice beyond the occurrence of the ungrammatical *ἀποσκιάσματος* found also in Bℵ in verse 17.

Verso.

β

τη ταπειν[[*ου*]]*σι αυτου οτι* i. 10
ως ανθος χορτου παρε
λευσεται ανετειλεν γαρ 11
ο ηλιος συν τω καυσωνει
και εξηρανεν τον χορτο̄
και το ανθος αυτου εξεπε

και
σεν η ευπρεπεια του προσω
που αυτου απωλετο ου
τως και ο πλουσιος εν ταις
πορειαις αυτου μαραν
θησεται μακαριος ανη 12
ρ ος ὑπομενει πειρα
σμον οτι δοκιμος γενο
μενος λημψεται τον
στεφανον της ζωης
ον επη[γ][γειλ]ατο τοις
ἀγ[απωσιν αυτον
. . . . . .

Recto.

γ
συλλαβουσα τικτει αμαρ 15
τιαν η δε αμαρτια αποτε
λεσθεισα αποκυει θανα
τον. μη πλανασθαι α 16
δελφοι μου αγαπητοι
πασα δοσις αγαθη και 17
παν δωρημα τελειον
ανωθεν εστιν κατα
βαινον απο του πατρος
των φωτων παρ ω ουκ ε
νι παραλλαγης η τρο
πης αποσκιασματος
βουληθεις απεκυησεν 18
ημας λογω αληθειας
εις το ειναι ημα[ς απ]αρ
χην τ[ινα
. . . . . .

Verso 11. *ανηρ*: so BℵCKL; *ανθρωπος* A. The division of the word after *η* is abnormal.

16. After *επηγγειλατο* (C)KL add *κυριος*.

Recto 4. *πλανασθαι* is for *-σθε*.
10. *ενι*: so most MSS.; *εστιν* ℵ.
11. *παραλλαγης*: *παραλλαγη* MSS.
12. *αποσκιασματος*: so Bℵ*; *αποσκιασμα* ℵ^{c}ACKL, edd.

1230. Revelation v, vi.

4·1 × 7 cm. Early fourth century.

Fragment of a leaf of a book, written in a medium-sized sloping informal hand, approximating to cursive, and dating probably from the earlier part of the fourth century. The lines, which were of considerable length, have lost both beginnings and ends, and their distribution cannot now be recovered. The use of the numeral ζ for ἑπτά is in accordance with the character of the MS.; it is likely that *τεσσάρων* and *τρεῖς* in v. 6 and vi. 6 were similarly shortened. So far as it goes, the text shows a tendency to agree with that of the Codex Sinaiticus.

Recto.

. . . . . .

ι]δ̣ο̣υ ε̣ν̣[ικησεν v. 5
Δαυ]ειδ' αν[οιξαι
αυτ]ου κ[α]ι ειδον ε̣ν̣ [6
ζωω]ν και εν μεσω των πρ[εσβυτερων
ω]ς εσφαγμενον εχων κερ[ατα
] τα ζ̄ π̄ν̄ᾱ του θ̄ῡ απεσπα . [
ηλ]θεν και ειληφεν εκ της δ[εξιας 7
οτ]ε ελα[βεν 8

. . . . . .

Verso.

] καθημ[ενος vi. 5
κ]αι ηκουσ[α 6
χοι]νιξ̣ σιτου δηναριου κ[αι
δην]αριου και το ελεον και το̣ [
] οτε ηνεωξεν την σφραγ[ιδα 7
ηκο]υσα φωνην του τεταρτ[ου
] ει̣ι̣δ̣[ον 8

. . . . . .

Recto 2. *αν⌈οιξαι*: so ℵA; *ο ανοιγων* B.

3. *ειδον*: so Bℵ; *ιδου* A.

5. *εχων*: so Bℵ A; *εχον* P.

6. *ζ̄*: so Bℵ (*επτα*); om. A.

απεσπα .⌈: probably the second *π* is a mere slip of the pen and *απεσταλμενα* (ℵ) or *απεσταλμενοι* (A) was intended. A slight vestige following the second *α* suits a λ. B has *αποστελλομενα.*

7. *ειληφεν*: so ℵA; *ειληφεν την* B, *ειλ. το βιβλιον* some cursives, &c.

Verso 5. *ηνεωξεν* is a confusion of the two forms *ἀνέῳξεν* and *ἤνοιξεν*; the MSS. give the latter.

6. *φωνην*: so ℵA; om. B.

II. NEW CLASSICAL TEXTS

1231. Sappho, Book i.

Fr. 1 17·7 × 13·2 cm. Second century. Plate II (Frs. 1, 10, 56).

The authorship of these fragments in Sapphic metre and Aeolic dialect would in any case have been evident, and it is placed beyond question by two, if not three, coincidences with fragments expressly cited from Sappho; cf. Fr. 1. i. 15–16, Fr. 16. 2–3, 11–12. The title of the roll is preserved in Fr. 56, but this, curiously enough, does not mention the name of the writer, giving only the number of the book and of the verses contained in it. That it is called Book i is in agreement with the statements of grammarians that the pieces in Sapphics were all included in that book; cf. Bergk, *Poet. Lyr.* iii, p. 874. The number of verses comprised in it, we now learn, was 1320, i. e. 330 stanzas. Very likely the other eight books, or some of them, were shorter than this, but even so Sappho's entire works may well have extended to something like 9,000 verses.

Substantial additions to the exiguous surviving remnants of this large output have lately been forthcoming from Egypt, where evidently the lyric poets were still popular in the Roman period; and further welcome contributions are now made by **1231** and **1232**. The gain from the former, however, proves to be less than had been hoped. Except in Fr. 1, which has been built up from some twenty small pieces, the fragments have not fitted together at all well, and it is hardly to be anticipated that further efforts in this direction will produce a very different result. Still, five and a half consecutive and nearly complete stanzas of a poem of Sappho is a gift not to be despised; and for vocabulary and dialect even small and disconnected scraps have their importance. The two columns of Fr. 1 include remains of four poems, of which the first, as a reference to Doricha (Rhodopis) shows, was addressed, like 7, to Sappho's brother Charaxus. This is followed by what is no doubt the greater part of a graceful piece expressing the writer's deep longing for an apparently absent friend, Anactoria, whose name was already known as that of one of the intimates of the poetess; cf. note on Fr. 1. i. 27–8. In the next column stood a poem of five stanzas addressed to Hera, part of which by a strange coincidence has recently appeared in P. S. I. 123, also from Oxyrhynchus. Of the succeeding verses not enough remains to indicate their theme. On what principle these poems were grouped within the

book is not evident; apparently the principle was not similarity of subject. It is noticeable that three consecutive pieces begin respectively with the letters ο, π, ο (if ἄν represents an original ὄν), which suggests that possibly there was a rough alphabetical arrangement; but the juxtaposition of these initial letters may be mere accident. Among the smaller fragments, Nos. 13, 14, 15, and 56 are again concerned with members of Sappho's circle, another of whom, Gongyla, is named in Fr. 15. Fr. 56 was composed in honour of a wedding.

The MS. is written in an informal upright hand, of rather less than medium size; in style and effect this script recalls that of the Herondas papyrus, and it should be referred, like the latter, to the second century. Stops in two positions are used; and as usual in lyrics, accents, breathings, marks of long and short quantity, and signs of elision have been added here and there. In some of these additions the ink differs from that of the text, and to a certain extent at least they may be attributed to a second hand from which have also come occasional corrections and marginalia. Strophes are divided off by paragraphi, and an elaborate coronis marks the end of each poem. The accentuation of the papyrus is in conformity with the barytone system traditionally associated with Aeolic, and also exemplified in **7**. In this and other points the orthography of the originals has been adhered to so far as possible, both here and in **1232–4**, even at the cost of consistency. After all it may well be that the authors themselves were not invariably consistent; cf. Wilamowitz, *Sappho und Simonides*, pp. 91 sqq. The views of Wilamowitz concerning the textual tradition of the Lesbian poets are substantially confirmed by the new discoveries, to the restoration and elucidation of which he has, by a fortunate combination of circumstances, himself so largely contributed.

Fr. 1. Col. i. Plate II.

[. . . . .]αμάκαι[
[. . . . .] . υπλο . [
[. . . . .] . ατοσκα[
[ ]
[. . . . .]βροτεκη[
[. . . . .]ιε . [. . . . .] .
[. . . . .] . νοσαλ[. . . . .]
[ ]
[. .]πρικα[. .]επι[. . . . .]ανεπευρ[. . . . .]
[. . .]δεκαυχάσαντοτόδ' εννε[. . . . .]
[. . .]ριχατοδευ[.]ερονωσποθε[. . . . .]
[. . .]ερονηλθε
[.]ιμενιππηωνστροτονοιδεπεσδων
οιδεναωνφαΐσεπ[.]γανμελαι[.]αν
[.]μμεναικαλλιστον·εγωδεκην' ότ
τωτισεραται
[. .]γχυδέυμαρεσσύνετονποησαι
[.]αντιτ[.]υτ' āγαρπόλυπερσκοπει[.]α
[. . .]οσ[. . .]ρωπωνελενα[. .]νανδρα
[. . . . .]ιστον
[. . . . .]σεβαστροϊα[. .]λεσσ[. .]
[. . . . .]αΐδοσουδεφ[.]λωντο[.]ηων
[. . . . .]εμνάσθ' α[. . .]παρά . . γ' αυταν
[. . . . .]σαν
[. . . . .]αμπτονγαρ[
[. . . .] . . . κουφωστ[. . . . .]οηση
[. .]λενυνανακτορι[. . .]ν . μνα μναι
[. .]ηαπεοισασ.
[. .]στεβολλοιμανερᾱτοντεβαμα
κᾱμάρυλμαλαμπρονιδηνπροσωπω

Fr. 1. Col. i. Plate II.

. . . . . .
[. . . . . .]α μάκαι[ρα
[. . . . . .] . υπλο . [
[. . . . . .] . ατος κα[
[ ]
[. . . . . ἄμ]βροτε κη[
[. . . . . .]ιε . [. . . . . .] .
[. . . . . .] . νος ἀλ[. . . . .]
[ ]
[Κύ]πρι, κα[ί σ]ε πι[κροτέρ]αν ἔπευρ[εν.
[οἱ] δὲ καυχάσαντο τόδ' ἐννέ[ποντες,
[Δω]ρίχα τὸ δεύ[τ]ερον ὡς πόθε[ινον
[εἰς] ἔρον ἦλθε.

[Ο]ἱ μὲν ἱππήων στρότον οἱ δὲ πέσδων
οἱ δὲ νάων φαῖσ' ἐπ[ὶ] γᾶν μέλαι[ν]αν
[ἔ]μμεναι κάλλιστον, ἔγω δὲ κῆν' ὅτ-
τω τις ἔραται.
[πά]γχυ δ' εὔμαρες σύνετον πόησαι
[π]άντι τ[ο]ῦτ'· ἀ γὰρ πόλυ περσκόπει[σ]α
[κάλ]λος [ἀνθ]ρώπων Ἐλένα [τὸ]ν ἄνδρα
[κρίννεν ἄρ]ιστον,
[ὃς τὸ πᾶν] σέβας Τροΐα[ς ὄ]λεσσ[εν,
[οὐδὲ π]αῖδος οὐδὲ φ[ί]λων το[κ]ήων
[οὐδὲν] ἐμνάσθη, ἀ[λλὰ] παράγαγ' αὔταν
[Κύπρις ἔραι]σαν.
[. . . . εὔκ]αμπτον γὰρ [
[. . . .] . . . κούφως τ[. . . . . ν]οήσῃ.
[τῆ]λε νῦν Ἀνακτορί[ας ὀ]νεμνά-
[σθ]η⟨ν⟩ ἀπεοίσας,
[τᾶ]ς ⟨κ⟩ε βολλοίμαν ἔρατόν τε βᾶμα
κἀμάρυ⟨γ⟩μα λάμπρον ἴδην προσώπω

ηταλυδωναρματακανοπλοισι
[. . . . .]άχενταϲ
[. . . . .]μενουδυνατονγενεϲθαι
[. . . .]ανανθρωπ[. . .]εδεχηνδ' ἄρᾱϲθαι

Col. ii. Plate II.

. . . . . .
τεξα[
πλαϲ[
ποτ[.]ιη[
ταναρατ[
5 τοιβαϲιλ[
εκτελεϲ[
πρωταμ[
τύ[.]δαπο[
ουκεδυν[
10 πρινϲὲ[
καιθυων[
νυνδεκ[
κὰττοπα[
αγνακαικα[
15 [.]αρθ[
[.]μφιϲ[
2 lines lost.
. . ανιλ[
20 εμμεν[
ραπι[
ἄνκεδ[
ηνέπηιν[
γλωϲϲαμ[
25 μυθολογ[
κᾶνδρι[
μεϲδον[

ἢ τὰ Λύδων ἅρματα κἀν ὅπλοισι⟨ν⟩
[ἱππομ]άχεντας.
[εὖ μὲν ἴδ]μεν οὐ δύνατον γένεσθαι
[τοῦτ'] ἀν' ἀνθρώπ[οις, π]εδέχην δ' ἄρασθαι

Col. ii. Plate II.

. . . . . .
τ' ἐξ ἀδοκή[τω.

Πλάσιον δὴ μ[
πότνι' Ἥρα, σὰ χ[
τὰν ἀράταν Ἀτρ[είδαι
τοι βασίληες
ἐκτελέσσαντες [
πρῶτα μὲν π[
τύιδ' ἀπορμάθε[ντες
οὐκ ἐδύναντο,
πρὶν σὲ καὶ Δί' ἀντ[
καὶ Θυώνας ἰμ[ερόεντα παῖδα·
νῦν δὲ κ[
κὰτ τὸ πα[
ἄγνα καὶ κα[
[π]αρθ[εν
[ἀ]μφὶ σ[
2 lines lost.
. . ανιλ[
ἔμμεν[αι
ραπι[

Ἄν κ' ἐδ[εξάμαν
ἠνέπην [
γλῶσσα μ[
μυθολογ[
κἄνδρι [
μέσδον [

Fr. 2.

. . .
]
]μενοισα[
]θ'ενθυοισι[
]εχοισανεσλ[
]
]ειδεβαισα[
]υγαριδμειν[
]ινεργων
]
]δυπισσω[
]απικυδ[
]ταδειπη[
. . .

Fr. 3.

. . .
]οσθ'[
]αταισ[
]τύχαιν[
]ρ[
. . .

Fr. 5.

. . . .
]. ιων[
]μετριακα[
]αθυδου . [
]αν[
. . . .

Fr. 4.

. . .
]σα[
]ταμ[
]αἰεντ[
]δεσ[
]ιον[
]` [
. . .

Fr. 6.

. . .
]νθεμ[
]ετικ[
]όλει[
]
]τέο[
. . .

Fr. 7.

. . .
]δ[
]. ακα[
]τισαι[
. . .

Fr. 8.

. . .
]αιρειδ[
. . .

Fr. 9.

. . . .
]επι[.]εσμα[
]ε·γανοσδεκαι[
]
]υχαισυνέσλαι .[
]οσκρετησαι

Fr. 10. Plate II.

. . . . .
]
]λεπαβολησ[
]νδόλοφυν[. . . .]ει
]τρομεροισπ . [. . .]λλα
]

Fr. 2.

. . . . .
]
] μενοισα[
]θ' ἐν θύοισι[ν
] ἔχοισαν ἐσλ[
]
]ει δὲ βαισα[
ο]ὐ γὰρ ἴδμεν
]ιν ἔργων
]
]δ' ὑπίσσω
κ]ἀπικύδ[
] τόδ' εἰπη[
. . . . .

Fr. 3.

. . .
πρ]όσθ' [
]αταισ[
] τύχᾳ νι[
]ρ[
. . .

Fr. 5.

. . .
] . ιων[
] μέτρια κα[ὶ
β]άθυ δου . [
]αν[
. . .

Fr. 4.

. . .
]σα[
]ταμ[
]αῖεν τ[
]δεσ[
]ιον[
] `[
. . .

Fr. 6.

]νθεμ[
]ετι κ[
]όλει[
]
]τέο[
. . .

Fr. 7.

. .
]δ[
] . ακα[
]τισαι[
. .

Fr. 8.

. . .
]αίρει δ[
. . .

Fr. 9.

. . . .
] ἐπι[.]εσμα[
]ε· γάνος δὲ καὶ [
]
τ]ύχᾳ σὺν ἔσλᾳ . [
]ος κρέτησαι

Fr. 10. Plate II.

. . . . .
]
]λ' ἐπάβολ' ἠσ[
]ν δόλοφυν [. . .]ει
] τρομέροις π . [. . .]λλα
]

]ασμελαιναs
]
]ελοισιναῦται
]εγαλαισαηται[
]ακαπιχερσω[
]
]μοθενπλεοιμ[
]δεταφόρτιεικ[
]νατιμ᾽επὲικῃ[
]
]ρεοντιπόλλ . [
]αιδέκε[
]ει
]
]ινεργα[
]χερσω[.]
]γα
]
]ρ . [

Fr. 11.

]χροαγηρασηδη α . [κ′ . .
]ναμφιβασκει·
]σπεταιδιωκων
]
]τασαγάυας
]μα·λαβοισα
]αεισοναμμι
]
]ρωνμαλιστα
]ασπ[.]άναται[

Fr. 12.

]βλα[
]εργον·[. .]λάτε[
]νρεθοσδοκι[
]ησθαι
]ναυάδηνχ[
]εμή·χειμω[
]τοισαναλγεα . [
]δε
]τ[

Fr. 13.

]ανάγ . [
]εμνᾶσεσθ᾽α[
]μμεσεννεο[
]ποημμεν·
]ενγαρκαικα[
]μεν·πολι[
]ο[.]ειαισδ[

γ]ᾶς μελαίνας
]
]έλοισι ναῦται
μ]εγάλαις ἀήται[ς
]α κἀπὶ χέρσω
]
ἀ]μοθεν πλέοιμ[
] δὲ τὰ φόρτι᾽ εἰκ[
]ν ἄτιμ᾽ ἐπεικη[
]
] ῥέοντι πόλλ . [
]αι δέκε[σθαι
]ει
]
]ιν ἔργα [
] χέρσω[.]
]γα
]
ʹ]ρ . [

] χρόα γῆρας ἤδη α . [
κ(αὶ) . . [
]ν ἀμφιβάσκει
]ς πέταται διώκων
]
] τᾶς ἀγαύας
]μα· λάβοισα
] ἄεισον ἄμμι
]
]ρων μάλιστα
]ας π[λ]άναται [

Fr. 11.

]
]αντα με[
] . ι πότνια [
]αψατ[
]ον

Fr. 12.

]βλα[
] ἔργον· [ἀλ]λά τε [
]ν ῥέθος δοκι[
]ησθαι
]ναυάδην χ[
]ε μή· χειμω[ν
]τοισαν ἄλγεα . [
]δε
]τ[

Fr. 13.

[. . . . .]ανάγ . [
[. . . δ]ὲ μνάσεσθ᾽ ἄ[σσα
[. . . ἄ]μμες ἐν νεό[τατι
[. . . ἐ]πόημμεν,
[. . . . μ]ὲν γὰρ καὶ κά[λα
[εἴχο]μεν· πολι[
[. . . χ]ο[ρ]είαις δ[

Fr. 14.

. . . . . .
]ερωτοσηδη[
]
]τιονεισιδωσ[
]ρμιονᾱτεαυ[. .]
]ξανθαιδ' ελεναισεΐσ[.]ην
]κεσ
]μισθναταισ·τοδεδ'ίσ[. .]τὰισᾶι
]πάισανκεμετανμερίμνᾱν
]λᾰισ' αντιδ[. . ΄ . .]θοισδε
] τ[. .]ασε
]τασοχθοισ
]τᾰιν
]νυχισ[.]ην
] [
. . . . . .

Fr. 15.

. . . . . .
[.] . ν . [. . . . . .]ελομαισ[
[. .] . γυλα . [. . . .]νθιλαβοισαμα . [
[. . .]κτιναυσεδηῦτεποθοστ . [
αμφιποταται
τανκαλαν·ᾱγαρκατάγωγισάυτα[
επτοαισ' ιδοισαν·εγωδεχαιρω·
καιγαράυτᾰδήτ[. .]εμεμφ[
[.]υπρογέν[
[.]ασᾰρᾱμα[
τουτοτῶ[
[.]ολλομα[

Fr. 16.

. . . . . .
[. . . . . .]θαμεω[
[. . . . . .]ττινα[

Fr. 14.

. . . . . .

] ἔρωτος ἤδη

]

[. . . . . ὡς γὰρ ἄν]τιον εἰσίδω σ[ε

[. . . . . 'Ε]ρμιόνᾳ τ⟨ο⟩αύ[ταν

[ὔδαμα,] ξάνθᾳ δ' 'Ελένᾳ σ' ἐίσ[κ]ην

[οὐδὲν ἄει]κες,

[αἰ θέ]μις θνάταις· τόδε δ' ἴσ[θι] τᾷ σᾷ

[. . . . .] παίσαν κέ με τᾶν μερίμναν

[. . . . .]λαισ' ἀντιδ[. . ˙ . .]θοις δὲ

[ ] τ[. .]ασε

]τας ὄχθοις

]ταιν

παν]νυχίσ[δ]ην

] [

. . . . . .

Fr. 15.

. . . . . .

[.] . ν . [. . . . . κ]έλομαι σ[

[Γο]γγύλα . [. . . .]νθι λάβοισα μα . [

[γλα]κτίναν· σὲ δηῦτε πόθος τ . [

ἀμφιπόταται

τὰν κάλαν· ἀ γὰρ κατάγωγις αὔτα

ἐπτόαισ' ἴδοισαν· ἔγω δὲ χαίρω·

καὶ γὰρ αὔτα δὴ τ[όδ]ε μέμφ[εταί σοι

[Κ]υπρογέν[ηα.

[τ]ᾶς ἄραμα[ι

τοῦτο τῶ[

[β]όλλομα[ι

Fr. 16.

. . . . . .

[. . . . .] θαμέω[ν

[. . . . . ὅ]ττινα[ς γὰρ

[. . . . .]λισταπα[
[. . . . .] .
[. . . . .]ᾱλεμάτ[
[. . . . .]·γονωμ[
[. . . . .]ο̣μ᾽ουπρ[
[. . . . .]αι
[. . . . .]σέ·θελω[
[. . . . .]τοπάθη[
[. . . . .]λαν·εγωδεμ᾽[
[. . . . .]νόιδα
[. . . . .]·[.]στοισ[. . .] . [
[. . . . .]ε̣ναμ[
[. . . . .]ε̣[
. . . . . .

Fr. 17.

. . .
]ν̣θα[
]ωομ[
]ω̣·ννν̣[
]ενα̣ντ̣[
] . πάππ[
]όλμᾱν[
]ανθρ̣ω[
]ονεχ[
]παισ̣[
. . .

Fr. 18.

. . . .
]γμε . [
]π̣ροντ̣ι[
]νύα̂σεπ̣[
]βρα.
]γλᾱθαν᾽εσ̣[
]ησμεθ . [
]ννυθαλα[
. . . .

Fr. 19.

. . . . . .
]πεπλ[
] . ι̣[.]ορμοισ[.]τ̣ε̣[
] . [. . .] . [.]ω̣
] . α[. . .] . [. .]α̣π̣οι̣[

Fr. 20.

. .
]
]ων
]
]

[εὖ θέω, κῆνοί με μά]λιστα πά[ντων
[δηῦτε σίνοντα]ι
[. . . . . .] ἀλεμάτ[
[. . . . . .]· γόνω μ[
[. . . . . .]ομ᾽ οὐ πρ[
[. . . . . .]αι
[. . . . . .] σέ· θέλω [
[. . . . . τοῦ]το πάθη[ν
[. . . . . .]λαν· ἐγὼ δ᾽ ἐμ[αυτᾷ
[τοῦτο σύ]νοιδα
[. . . . . .]· [.]στοισ[. . .] . [
[. . . . . .]εναμ[
[. . . . . .]ε[

. . . . . .

Fr. 17.

. . .
]νθα[
]ωομ[
]ω· νῦν [
]εναντ[
] . πάπτ[
τ]όλμαν [
] ἀνθρω[π
]ονεχ[
] παισ[

. . .

Fr. 18.

. . .
]γμε . [
]προν ἰ[
ἰγ]νύας ἐπ[
ἄ]βρα,
ἑ]κλάθαν᾽ ἐσ[
]ήσμεθ . [
] νῦν θαλα[μ

. . .

Fr. 19.

. . . . . .
] πεπλ[
] . ἰ[.] ὄρμοισ[.]τε[
] . [. . .] . [.]ω
] . α[. . .] . [. .]αποι[

Fr. 20.

. . .
]
]ων
]
]

]·ω[. . . .]ν̣[
]·ι̣γο̣[. . .]· .[. . . . .]· [
]·
]·[.]·[
. . . . . .

]αιρα
]ο̣·
]νον
. .

Fr. 21.

. . . . . .
]ν̣[. .]·[. . .]·[
]·ιτασαδ[
]τ̣ανοεισαι[
]πο̣[
. . . . . .

Fr. 22.

. . .
]·αι
]επτοφών[
]·α̣τ̣'[
. . .

Fr. 23.

. . .
]δ̣έμαν̣[
]νίψοι̣[
]ντ̣ι̣·[
]
. . .

Fr. 24.

. . .
]λπ̣[
]π̣ε̣[.]νε̣[
]ελιτισθ̣[
]
]μινα̣[
. . .

Fr. 25.

. . .
]
]·έδαφ[
]α̣ικατε[
]ανέλο̣[
]
]φ̣[
. . .

Fr. 26.

. . . . .
]ζ̣[.]μ̣[
]τεσχθο[
]σθ'ε̣[. .]σι̣[
]·ασ[
]κ[
. . . . .

Fr. 27.

. . .
]·. . .[
]πα[
]ε̣ξα[
]νε[
]ω̣[
. . .

Fr. 28.

]προσ̣τετο̣[
]τ̣ισιν·κα[
]·γο̣[
. . .

Fr. 29.

. . .
]. . .[
]ωνγεν[
]οσ·
]ν[
. . .

Fr. 30.

. . .
]μαλι[
]ενπυρ[
]τ̣εμε[
. . .

Fr. 31.

. .
]δ̣α̣σ̣[
]
]λθε
]α̣ν
. .

] . ω[. . . .]τ[
] . ιγο[. . .] . . [. . . . .] . [
] .
] . [.] . [
. . . . . .

*μάκ]αιρα
]ο·
]νον
. . .

Fr. 21.

. . . .
]ν[. .] . [. . .] . [
] . ι τᾶς ἀδ[
]τα νοεισαι[
]πο[
. . . .

Fr. 22.

. . .
] . αι
λ]επτοφών[
] . ατ' [
. . .

Fr. 23.

. . .
]δ' ἐμαύ[τ
] νίψοι[
]ντι . [
]
. . .

Fr. 24.

. . .
]λπ[
]πε[.]νε[
μ]έλιτι σθ[
]
]μινα[
. . .

Fr. 25.

. . .
]
] . ἔδαφ[ος
]αι κατε[
]ανέλο[
]
]φ[
. . .

Fr. 26.

. . .
]ζ[.]μ[
]τες χθό[ν
]σθ' ἐ[. .]σι[
] . ασ[
]κ[
. . .

Fr. 27.

. . .
] . . . [
]πα[
]εξα[
]νε[
]ω[
. . .

Fr. 28.

] προστετο[
]τισιν, κα[
] . γο[
. . .

Fr. 29.

. . .
] . . . [
]ων γεν[
]ος,
]ν[
. . .

Fr. 30.

. . .
] μάλι[στα
]εν πυρ[
]τεμε[
. . .

Fr. 31.

. . .
]δασ[
]
]λθε
]αν
. . .

Fr. 32.

Col. i.

]ππου
]σεσευ[
]
]ρ̣ο̣ν̣[
. . .

Col. ii.

× [
× . [
. .

Fr. 33.

]. α[. .]ϛαι
]
]ου
]
. . .

Fr. 34.

. .
]
]
]α
]οσ
]σ
. .

Fr. 35.

. .
[. .] . [
ο̣ . . [
κυπ[
τ̣ου[
φ̣[
. .

Fr. 36.

. .
προσ[
ωσδ[
[. .] . [
. .

Fr. 37.

. . .
] . ατ . [
]σ̣λεγεται . [
]τ̣ηι̣ν̣[
. . .

Fr. 38.

. .
]ρα[
]αι [
] . [
. .

Fr. 39.

. .
]ε̣γω . [
]κατα[
. .

Fr. 40.

. .
]ανθε[
]σ̣τ[
. .

Fr. 41.

. .
] . . [
]ατα̣δ̣[
. .

Fr. 42.

. .
]ντ̣[
]εσθ[
. .

Fr. 43.

. .
] . [
]νω[
] [
. .

Fr. 44.

. .
]π̣εδ[
]τ̣ι̣[
. .

Fr. 45.

. .
]ν̣[
]τ̣ε . [
. .

Fr. 46.

. .
]σ̣[
]π̣[
. .

Fr. 47.

.
]εν . [
. .

Fr. 48.

. .
]οι̣[
. .

Fr. 49.

. .
] . ν̣λ[
. .

Fr. 32.

Col. i.
]ππου
] σεσευ[
]
]ρον
. . .

Col. ii.
. [
. .

Fr. 33.
]. α[. .]σαι
]
]ου
]
. . .

Fr. 34.
. .
]
]
]α
]ος
]ς
. .

Fr. 35.
. . .
[. .] . [
ο . . [
Κυπ[ρ
του[τ
ϕ[
. . .

Fr. 36.
. . . .
προσ[
ὡς δ[
[. .] . [
. . .

Fr. 37.
. . .
] . ατ . [
]ς λέγεται . [
]την[
. . .

Fr. 38.
. . .
]ρα[
]αι
] . [
. . .

Fr. 39.
. . .
] ἔγω . [
] κατα[
. . .

Fr. 40.
. . .
]ανθε[
]στ[
. . .

Fr. 41.
. . .
] . . [
]ατασ[
. . .

Fr. 42.
. .
]ντ[
]εσθ[
. .

Fr. 43.
. .
] . [
]νω[
]
. .

Fr. 44.
. . .
] πεδ[
]τι[
. . .

Fr. 45.
. . .
]ν[
]τε . [
. . .

Fr. 46.
. .
]σ[
]π[
. .

Fr. 47.
. . .
]εν . [
. . .

Fr. 48.
. .
]ον[
. .

Fr. 49.
. . .
] . ν λ[
. . .

Fr. 50.

. . .
[. . . .]καιγαρ[
[. . .]ινεσμεμ[
[. .]ζαλεξαι·κ[
[.]δραχαρισσα[
[.]τειχομενγαρ[
[. .]ισυτουτ·αλλ[
[. .]ρ[.]ενοισάπ[
[. . .]ενεχοιεν[
. . .

Fr. 51.

. . . .
]γωδεκ[
]
]ον·ευδε[
]αχιστα[
]εμ[[η]]ε·θεοι[
]
]ανεισολ[
]άικ . [
. . . .

Fr. 52.

. .
]λαιγ[
]νοσ[
]
]ποτ[
]ταυτα[
. .

Fr. 53.

. .
]ιδοσμ[
]νθρω[
. .

Fr. 54.

. .
]σι·
]ηστ[
]πεσ[
. .

Fr. 55.

. . .
]
]'εδόνη[
]απάμ[
]ρῆσμε . [
]
΄]δαιζαφ[
]μ[
. .

Fr. 56. Plate II.

. . . . .
νυκτ[. . .] . [
παρθενοιδ[
παννυχισδομ[
σαναειδοι[
φασιοκολπω[
αλλεγερθη[
στειχεσοὶσ[
ήπεροσσονα[
υπνον[.]δωμε[
μελῶν ᾱ [
χηηηδδ

Fr. 50.

. . . .
[. . . .] καὶ γὰρ [
[. . τ]ινες μεμ[
[. .] ζάλεξαι· κ[
[ἄ]δρα χαρισσα[
[σ]τείχομεν γὰρ [
[. .]ι σὺ τοῦτ· ἀλλ' [
[πα]ρ[θ]ένοις ἄπ[
[. . .]εν ἔχοιεν
. . . .

Fr. 51.

. . .
ἔ]γω δὲ κ[
]
]ον· εὖ δὲ [
τ]άχιστα [
π]έμπε· θέοι[
]
]ανεις ὀλ[
]αίκ . [
. . .

Fr. 52.

. . .
]λαι γ[
]νοσ[
]
]ποτ[
] ταυτα[
. . .

Fr. 53.

. . . .
]ιδος μ[
ἀ]νθρω[π
. . .

Fr. 54.

. .
]σι·
]ηστ[
]πεσ[
. .

Fr. 55.

. . .
]
]' ἐδόνη[
]απάμ[
]ρῆσμε . [
]
΄]δαι ζαφ[
]μ[
. . .

Fr. 56. Plate II.

. . . . . .
νυκτ[. . .] . [
πάρθενοι δ[ὲ
πανυχίσδομ[εν
σὰν ἀείδοι[σαι φιλότατα καὶ νύμ-
φας ἰοκόλπω.
ἀλλ' ἐγέρθη[τ'
στεῖχε σοὶς [
ἥπερ ὅσσον α[
ὕπνον [ἴ]δωμε[ν.

μελῶν α.
χηηηδδ.

Fr. 1. i. 1–6. These lines are on a detached fragment, the position of which is hardly certain, but is suggested partly by a strongly marked fibre on the verso, partly by similarities at the point of juncture on the recto. The length of the lacuna before *ἄμ]βροτε* is not a serious difficulty, the space being no greater than that before *ἀ[λλά]* in l. 23.

2. The first letter is apparently either *α* or *ε*.

9–10. Restored by W(ilamowitz)–M(öllendorff).

11. Doricha, whose name was recognized here by W–M, is not mentioned in the previously extant fragments. Her reappearance here gives fresh substance to the lines of Posidippus *Σαπφῶαι δὲ μένουσι φίλης ἔτι καὶ μενέουσιν ᾠδῆς αἱ λευκαὶ φθεγγόμεναι σελίδες οὔνομα σὸν μακαριστόν.*

13–34. 'Some say that the fairest thing on the black earth is a host of horsemen, others of foot, others of ships; but I say that is fairest which is the object of one's desire. And it is quite easy to make this plain to all; for Helen observing well the beauty of men judged the best to be that one who destroyed the whole glory of Troy, nor bethought herself at all of child or parents dear, but through love Cypris led her astray. [Verily the wills of mortals are easily bent when they are moved by vain thoughts.] And I now have called to mind Anactoria, far away, whose gracious step and radiant glance I would rather see than the chariots of the Lydians and the charge of accoutred knights. We know well that this cannot come to pass among men . . .'

14. *γᾶν μέλαιναν*: cf. Sapph. 1. 10, and Fr. 9. 6 below, **1233. Fr. 1. ii. 17.** But the gen. or dat. would be expected rather than the accus., and possibly *μελαιναν* is a gen. plural in agreement with *νάων* (cf. e. g. Alc. 18. 2) and *γᾶν* an error for *γᾶς* or *γᾷ*.

15–16. *ἔγω . . . ἔραται* = Sapph. 13.

18–19. The reading here is very uncertain. At the end of l. 18 *σκ* is followed by a rounded letter, *ε*, *ο*, or possibly *α*; and next to this is a rather high stroke turning over to the left, which would suit *ρ* or perhaps *δ*; cf. *ιδην* in l. 30. The termination may be either *οι[σ]α* or *ει[σ]α*. Near the beginning of the next line an interlineated *α*, *δ*, or *λ* is more probable than a grave accent; and below this are vestiges of what seem to have been round letters. The reading adopted gives a fair sense and suits the remains sufficiently well, if the left shoulder of the *π* in *σκοπεῖσα* be supposed to have scaled off; *σκεδοί[σ]α*, apart from the dubious form, has led to no satisfactory restoration. The omission of one of the lambdas of *κάλλος* is a not unlikely error.

α before *γαρ* has been retouched or corrected.

23. *παράγαγε* seems to be the right word, and *γα* is possible, though not suggested by the very small vestiges remaining from the tops of the letters. Fr. 35 is not to be assigned to this stanza; cf. the note there.

25–6. These two lines apparently contained a general reflection on the weakness of human nature. *εὔκ]αμπτον* was restored by W–M.

27–8. W–M's reconstruction of these two verses has been provisionally adopted, though it cannot be considered very satisfactory. The supposition of a corruption in a mutilated word is generally objectionable; moreover the *π* of *απεοισας*, though not impossible, is really more like *ρ*, i. e.] *παρεοισας*, not]*η απεοισας*, is the more natural reading. But it seems difficult to adapt this to the preceding remains and the apparent sense. If, as would rather be gathered from the gist of the whole poem, Anactoria was absent, *οὐ* must precede *παρεοίσας*, and there might also be room in the lacuna for another letter, e. g. *κοὐ* or *-σ' οὐ*. In l. 27]*νεμνα* is suitable, but *μεμνα* is equally possible; of the *ε* there is hardly anything left. For the marginal v. l. *μναι* cf. the spelling *μέμναισθ'*, *ὀμναῖσαι* in the Berlin fragment (*Klassikertexte*, V. ii. 13. 2. 8 and 10). At the beginning of the line *λ* is far from certain, and *σ* might well be substituted.

The name Ἀνακτορία is given by Maximus Tyrius, *De am. Socr.* ὅ,τι γὰρ ἐκείνῳ Ἀλκιβιάδης . . . τοῦτο τῇ Λεσβίᾳ Γύρινναι καὶ Ἀτθὶς καὶ Ἀ. In Suidas, s.v. Σαπφώ, she appears as Ἀναγόρα Μιλησία; the same person is doubtless meant.

29. ρ of ερατον appears to have been corrected. The mark of length above the α may be due to confusion with ἀρατόν; cf. P. S. I. 123. 5, where ἐράταν has been written as a variant above ἀράταν.

31. ἤ is for μᾶλλον ἤ according to the not infrequent use with verbs implying preference. For the comparison cf. Sapph. 85 ἔστι μοι κάλα πάις . . . ἀντὶ τᾶς ἐγὼ οὐδὲ Λυδίαν πᾶσαν κτλ.

32. ἱππο- was suggested by W–M. α in the termination is written through an ε.

33–4. Restored by W–M, who as a completion of the stanza proposes, *exempli gratia*, ἔστι πὰρ θεῶν μακάρων ἔκοισαν τῶν παρεόντων. For the neglected diagamma cf. Fr. 2. 7, and for the accent on γένεσθαι **1233**. Fr. 8. 4 λάθε[σθ]αι, which conflicts with γενέσθαι in **7**. 6. ἀν(ά) is written also in ii. 22, **1232**. Fr. 1. ii. 11 ἀνόρουσε, but ὀνεδέχνυτο and ὀνκαλέοντες in **1232**. Fr. 1. iii. 2 and 5; cf. **1234**. Fr. 2. ii. 7–8, Fr. 4. 9. A mark of short quantity seems to have been substituted for a mark of length above the first α of αρασθαι.

ii. 1–11. These lines correspond with the fragment, also from Oxyrhynchus, recently published in P. S. I. 123, where rather more of the verses is preserved than here in **1231**; their extent is shown by the brackets in the reconstruction above. The following tentative restoration by W–M of ll. 2–11 is printed by Vitelli *ad loc.*:

Πλάσιον δή μοι κατ' ὄναρ παρέστα,
πότνι' Ἥρα, σὰ χαρίεσσα μόρφα
τὰν ἀράταν Ἀτρεΐδαι ἴδον πρῶ-
τοι βασίληες·
ἐκτελέσσαντες γὰρ Ἄρευος ἔργον
πρῶτα μὲν παρ' ὠκυρόω Σκαμάνδρου
τυῖδ' ἀπορμάθεντες ὅδον τελέσσαι
οὐκ ἐδύναντο,
πρὶν σὲ καὶ Δί' ἀντόμενοι μέγιστον
καὶ Θυώνας ἱμερόεντα παῖδα . . .

This seems to express successfully the general sense, but some modification is at any rate required in ll. 10–11, where a verb is essential in order to complete the sentence before νῦν δέ in l. 12; μέγιστον might be replaced by e. g. κάλεσσαν (W–M) or μάλαξαν.

1. Opposite this line in P. S. I. 123 the variant τῶμον, attributed to Νι( ) (cf. **1174**. iv. 23, note), is entered in the left margin. There can be little doubt that this annotation referred to the preceding column, in accordance with the usual practice of scribes at this period. But since the relative lengths of the columns of P. S. I. 123 and **1231** is indeterminable, the line concerned cannot be identified in Col. i of **1231**.

2. The η has been corrected from α.

4. In P. S. I. 123 the unmetrical v. l. ἐράταν is written above ἀράταν.

8. τύ[ι]δ': so **7**. 2; cf. von Wilamowitz, *Textgesch. der Lyriker*, p. 51[1].

10. Δῖ ἀντ[, not δίαν τ[, is indicated by P. S. I. 123, where marks of short quantity have been added above both vowels.

20–1. Perhaps Ἥ|ρα, as W–M suggests.

22. ἐδ[εξάμαν W–M. For ἄν instead of the Aeolic ὄν cf. i. 33–4, note.

Frs. 2-8. These small pieces have been placed together here on account of certain similarities in the appearance of their versos and that of the first column of Fr. 1; but the resemblance may be misleading.

Fr. 2. 2. *μενοισα*: the *α* is likely to be the final letter of the line.
7. *ο*]*ὐ*: or *ε*]*ὖ*.
8. Cf. Fr. 9. 20, and for the neglect of the digamma e. g. Sapph. 19. 3.
12. Either *εἴπη*[*ν* or *εἴπῃ* [or *-η*[*ς*.

Fr. 4. 6. The supposed grave accent may be part of an interlineated letter like *α* or λ.

Fr. 9. 4. There seems to have been a marginal note opposite this line.
5. *κρέτησαι*: of Alc. 82 *ἐπικρέτει*, and Johannes Gram. *Compend.* iii. 1 *κρέτος*.
16. *πολλ* . [seems more likely than *πομπ* . [, but neither is satisfactory.

Fr. 10. 2.]*λ' ἐπάβολ' ἠσ*[: or *χα*]*λέπα 'βόλησ*[*ε* (= *ἀβόλ.*), as W–M suggests.
3. *δόλοφυν* is an unknown form, which may perhaps be connected with Hesychius' *δολφός* = *δελφύς*. There is a dot above the second *ο*, but this is presumably accidental, since the omission of the *ο* would dislocate the metre.
12. It is probable that Alc. (?) 63 *ἄεισον ἄμμι τὰν ἰόκολπον* is to be recognized here.

Fr. 11. 2. An ink-mark above the vestige of the first letter suggests an interlinear correction or variant rather than an accent.

Fr. 12. 5.]*ναν*ά*δην* is an obscure form.
6. Perhaps [*αἰ δ*]*ὲ μή* (W–M); but this will involve equally short supplements in the preceding and following lines.

Fr. 13. This fragment is evidently addressed to some of Sappho's companions. The length of the lacuna at the beginnings of the lines has been estimated on the basis of l. 6; with a longer supplement there the others would need to be proportionately lengthened.
2 sqq. Cf. *Berl. Klassikertexte*, V. ii. 13. 2. (2) 10–11 [*σὺ δὲ*] λ[*ά*]*θεαι ὄσ*[*σα . . . . . .*] *καὶ κάλ' ἐπάσχομεν κτλ.* *ἀ*[*σσα* W–M.
5–7. Restored by W–M, who further proposes *πόλλα μ*]*έν* and *πόλλ*[*αις δὲ θέων ἑόρταις* [*καὶ κτλ.* This is attractive, but *πόλλ*[*αις* is unsatisfactory owing to the straightness of the stroke following *πολ*, which has the appearance of the top of an *ι*. If [*πόλλα μ*]*έν* is adopted in l. 5, a longer verb than [*εἴχο*]*μεν* must follow.

Fr. 14. A fragment apparently concerned with one of Sappho's friends, who is compared to Helen. In estimating the length of the initial lacunae in ll. 3 sqq. the supplement in l. 5 has been taken as the standard.
1. *ηδη* is very uncertain; the two last letters might well be λγ, but these make an intractable combination.
3. *εἰσίδω σ*[*ε*: or *εἰσίδω*[*σι*, the comparison with Helen then being attributed to others.
4. For the spelling *τεαύ*[*ταν* for *τοαύ*[*ταν* cf. **1233.** Fr. 2. ii. 5, **1234.** Fr. 2. ii. 10.
5–7. The supplements at the beginnings of the lines were suggested by W–M. That in l. 7, however, is rather shorter than is expected, and *α* or λ might be read instead of *μ*. The accent on *ται* in this verse was possibly intended for a circumflex. For the elision before *ἴσ*[*θι*?] cf. **1232.** Fr. 1. ii. 8, note.
8. *παίσαν . . . μερίμναν* is noticeable, since the accentuation of such forms has been doubtful; cf. Fr. 17. 6 *τ*]*όλμαν*, **1233.** Fr. 22. 3 *πολιάταν*, **1234.** Fr. 2. i. 6 *'Ατρείδα*[*ν*.
10. The marginal entry looks like a v. l., but the reading is uncertain.

Fr. 15. Part of a poem addressed, as was recognized by W–M, to Gongyla of Colophon, who is known from the notice in Suidas as one of the *μαθήτριαι* of Sappho, and is named also in *Berl. Klassikertexte*, V. ii. 13. 2. (4) 4.

ll. 2–8. 'Take your milk-white robe, Gongyla, and come (?). Love again flits about

your fair form; for the sight even of the dress thrilled you. And I rejoice; for Cypris has this reproach against you.'

2. An imperative such as *πρόβαθι* is expected after [Γο]*γγύλα*, but is not easily obtained, the *ν* before *θι* being certain. At the end of the line the name of some article of dress is wanted, and *μα*, if rightly read, suggests *μανδύα* or an allied form, but this seems to have been a masculine garment. The doubtful *μ* might well be *ν*.

3. [*γλ*]*ακτίναν* W–M; cf. *γλακτοφάγος*.

6. *ἐπτόαισ'*: on this analogy *ἐπτόαισεν* should replace the vulg. *ἐπτόασεν* in Sapph. 2. 6.

7–8. Restored by W–M.

Fr. 16. 2–4. The partial coincidence of ll. 2–3 with Sapph. 12 *ὄττινας γὰρ εὐ θέω, κῆνοί με μάλιστα σίνονται* was recognized by W–M, who suggested the restoration adopted in the text. Since the passage is quoted (*Etym. Magn.* 449. 34) in illustration of the form *θέω*, the omission of *πάντων δηῦτε*, or whatever the latter word was, would be natural enough. The supplement at the beginning of l. 3 is indeed slightly longer than would be expected from a comparison of l. 12, where the reading is practically certain; but fourteen letters instead of twelve do not constitute a serious difficulty in a script of this irregular character.

9. *ε* of *θελω* was corrected from *λ*.

11–12 = Sapph. 15 from Apollon. *De pron.* 324 b. Apollonius, who has *ἔγων*, writes *ἔμ' αὔτᾳ* as in the papyrus (cf. also Fr. 23. 1), both here and in Alc. 72. Bergk thinks *ἐμαύτᾳ* more correct, but nevertheless prints *ἔμ' αὔτᾳ* in the latter place.

13. The supposed stop may be the vestige of a letter, e. g. *ε*.

15. What has been taken for the tip of an *ε* is possibly a circumflex accent.

Fr. 18. 3. *ἰγ*]*νύας* W–M. The acute accent on *υ* might perhaps be taken for a mark of length, but an alternative accentuation is more probable.

Fr. 19. 2. Perhaps [*τ*]*οἰ*[*ς*] *ὄρμοις* or [*τ*]*οῖ*[*ς*] *ὄρμοισ*[*ι*].

Fr. 21. 2. Perhaps *ἀδ*[*ἐλφας*.

Fr. 23. 1. A mark of elision has very likely disappeared after *εμ*; at any rate the accent on *ε* indicates the division *ἔμ' αὖ*[*τ* . ., as in Fr. 16. 11.

Fr. 32. This fragment appears to be in the same hand as the rest, and also to be written in stanzas; but]*ππου* (or]*ηπου*?) is difficult, and in the next line any letter following *σευ* would be expected to be partially visible. For the marginal crosses in Col. ii cf. e. g. **841.** A. iii. 31 &c., P. S. I. 123. 12. **Fr. 33** also is doubtfully included here.

Fr. 35. A junction of two selides is apparently to be recognized in this fragment, which cannot therefore be assigned to Fr. 1. i. 23 sqq.

Fr. 37. 1. The *τ* is separated from the *α* by a slight interval, and perhaps a stop followed the latter letter.

Frs. 50–5. These pieces are put together as having been found rather apart from the rest; but combinations with them are of course not to be excluded on that account.

Fr. 52. This fragment possibly joins on above l. 1 of Fr. 51.

Fr. 56. Conclusion of an epithalamium.

1. The doubtful *κ* might be *μ*, but the stroke following is too short for *φ*.

4. *φιλότατα καί* W–M.

6. Cf. Theocr. xviii. 54–5 *εὕδετ' ἐς ἀλλάλων στέρνον φιλότατα πνέοντες καὶ πόθον, ἐγρέσθαι δὲ πρὸς ἀῶ μὴπιλάθησθε. ἐγέρθε*[*ις* might also be read.

7. *σοίς*: sc. *ἑταίροις, φίλοις*, or some equivalent.

11. Similar stichometrical figures are found e. g. in P. Brit. Mus. 128, 732, and some of the Herculaneum papyri.

1232. Sappho, Book ii.

Fr. 1 13·3 × 29·6 cm. Third century. Plate I (Fr. 1, Cols. ii–iii).

Parts of three columns from the end of a roll, written in rapidly formed sloping uncials of medium size, and dating probably from the first half of the third century. Stops (in the high position), accents, and other signs have been inserted with some frequency, as usual in lyrics. How far they are to be credited to the original scribe is not easily determined; some of them may well have been added subsequently, especially if, as is quite possible, a second hand is to be recognized in the marginal adscript at Fr. 1. ii. 3.

The attribution to Sappho is given by the subscription at the end of Fr. 1. iii, and is further confirmed by the coincidence of ii. 10 with a citation from the second book by Athenaeus; moreover, it was already known from Hephaest. p. 42 that that book consisted of pieces in the so-called Sapphic pentameter of fourteen

Fr. 1. Col. i.

. . . .
]ν
]
]λεγαρ
]καλοσ
5] . ἀκαλακλονει
]καματοσφρενα[[σ]]
]εκατισδανε[.]
]αλλαγιτωφιλαι
]·αγχιγαραμερα
10]
]
] .
]
]
]
. . . .

syllables (cf. Sappho 32–7), which is the metre of the present fragments. They consist of remains of two poems. Of the first, composed for some nightly festival (cf. i. 8–9), no more than a few words from the conclusion remains. The rest of Col. i is blank, with slight vestiges of ink in one spot at the edge of the papyrus. The natural explanation, that ll. 1–9 were succeeded by some shorter verses in a different metre, is excluded by the statement of Hephaestion just referred to, unless the papyrus be supposed to have contained not a single book, but extracts from several; cf. note on iii. 8. It may be suggested as an alternative that a title stood here in Col. i; and it happens that a portion of such a title, having the words Σα[πφοῦς | μ]ε[λῶν, was actually found, with other literary fragments, in company with **1232**. Possibly that fragment is to be assigned to this position. Cols. ii–iii, in which is preserved part of a poem on the marriage of Hector and Andromache, will then have been added as an afterthought, perhaps from some other source.

We are indebted to Mr. E. Lobel for several good suggestions on the text of this papyrus.

Fr. 1. Col. i.

. . . . .
]ν
]
]λε γὰρ
] κάλος
]. ἄκαλα κλόνει
] κάματος φρένας
]ε κατισδάνε[ι]
] ἀλλ' ἄγιτ', ὦ φίλαι,
], ἄγχι γὰρ ἀμέρα.
]
]
].
]
]
]
. . . . .

Col. ii. Plate I.

. . . . . .

κυπρο . [22 letters]αι·

καρυξηλθ[.]θ . [. . . . . .]ελε[. . .] . θεισ

·ο·
ϊδασταδεκα[.] . [.]φ[. .] . ισταχυσαγγελοσ ανῳ

τάστάλλασασιασ[.]δε . ανκλεοσαφθιτον·

εκτωρκαισυνέταιρ[.]ιαγοισελικωπιδα·

·α·
θηβασεξιερασπλακιασταπᾱ[¨]ναω

αβρανανδρομαχανενιναῦσινεπαλμυρον

ποντον·πολλαδ[. . .]γματαχρύσιακάμματα

πορφυρ[¨.]αλαταύτ[. .]ναπόικιλαθυρματα·

αργυρ[. . .]αναρ[. .]μα[. . . .]ρ[. .]καλεφάισ·

ωσειποτραλεωσδανορουσεπατ[. .]φιλοσ·

φαμαδηλθεκαταπτολινευρυχ[. . .]νφιλοισ·

άυτικιλιαδαισατιναι[.]υπευτροχοισ

âγ[.]ναιμιονοισ·επ[.]βαινεδεπαισοχλοσ

γυναικωντάμαπαρθενίκα[.]τετ[. . .]υσφυρων·

χῶρισδαυπεραμοιοθυγ[.]τρεσ[

ιππ[. . .]δανδρεσύπāγονυπαρ[

π[. . .]εσηι[.]εοι·μεγάλω[.]τιδ[

δ[. . . .] . ανιοχοιφ[

π[. . . .]ξαγο[

. . . . . .

Fr. 2.

. . . .

]κελοιθεοι[

]αγνοναολ[

]νονεσιλιο[

]τονεμιγνυ[

]ωσδαραπαρ[

]νεδεσ . . [

Col. ii. Plate I.

. . . . . .

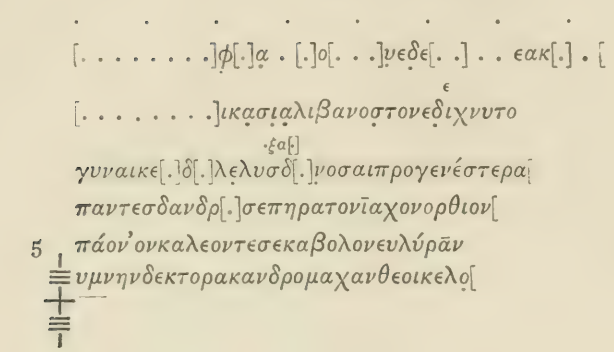
Κύπρο . [22 letters]*αι*,
κάρυξ ἦλθ[*ε*] *θ*[. . . . . .]*ελε*[. . .] . *θεις*
Ἴδαος τάδε κα[.] . [.]*φ*[. .] . *ις τάχυς ἄγγελος*· ἀνω
3 *a* ⟨ ⟩
τᾶς τ' ἄλλας Ἀσίας τ[.]*δε* . *αν κλέος ἄφθιτον*·
Ἕκτωρ καὶ συνέταιρ[*ο*]*ι ἄγοισ' ἐλικώπιδα*
Θήβας ἐξ ἰάρας Πλακίας τ' ἀπ' ἀ[*ϊ*]*ν*⟨*ν*⟩*άω*
ἄβραν Ἀνδρομάχαν ἐνὶ ναῦσιν ἐπ' ἄλμυρον
πόντον· *πόλλα δ'* [*ἐλί*]*γματα χρύσια κἄμματα*
πορφύρ[*α κ*]*άλα τ' αὖ τ*[*ρό*]*να, ποίκιλ' ἀθύρματα,*
ἀργύρ[*α τ'*] *ἀνάρ*[*ιθ*]*μα* [*ποτή*]*ρ*[*ια*] *κἀλέφαις.*
ὣς εἶπ'· *ὀτραλέως δ' ἀνόρουσε πάτ*[*ηρ*] *φίλος,*
φάμα δ' ἦλθε κατὰ πτόλιν εὐρύχ[*ορο*]*ν φίλοις.*
αὔτικ' Ἰλιάδαι σατίναι[*ς*] *ὑπ' ἐϋτρόχοις*
ἅγ[*ο*]*ν αἰμιόνοις, ἐπ*[*έ*]*βαινε δὲ παῖς ὄχλος*
γυναίκων τ' ἄμα παρθενίκα[*ν*] *τε τ*[*αν*]*υσφύρων*·
χῶρις δ' αὖ Περάμοιο θύγ[*α*]*τρες* [*ἐπήισαν.*
ἵππ[*οις*] *δ' ἄνδρες ὕπαγον ὑπ' ἄρ*[*ματα* – ∪ ⏑
π[*άντ*]*ες* ⟨*ἀ*⟩*ί*[*θ*]*εοι*· *μεγάλω*[*σ*]*τι δ*[*'*
δ[. . . .] . *ἀνίοχοι φ*[
π[. . . . *ἔ*]*ξαγο*[*ν*

. . . . . .

Fr. 2.

. . . .
ἴ]*κελοι θέοι*[*ς*
] *ἄγνον ἀόλ*[*λεες*
]*νον ἐς Ἴλιο*[*ν*
]*τον ἐμίγνυ*[*το*
]*ως δ' ἄρα πάρ*[*θενοι*
]*νεδεσ* . . [

Fr. 1. Col. iii. Plate I.



. . . . . .
[. . . . . .]φ[.]α . [.]ο[. . .]υεδε[. .] . . εακ[.] . [
[. . . . . .]ικασιαλιβανοστονεδιχνυτο
γυναικε[.]δ[.]λελυσδ[.]νοσαιπρογενέστερα[
παντεσδανδρ[.]σεπηρατονῖαχονορθιον[
πάον' ονκαλεοντεσεκαβολονευλύρᾱν
υμνηνδεκτορακανδρομαχανθεοικελο[

σαφ[.]υ
μελη[ ]

i. 3. γαρ: or γαι.

6. Dots above and below the σ of φρενας were apparently intended to cancel the letter.

8. ἄγιτ': cf. for the spelling **1233.** Fr. 1. ii. 11, 17 ἄγι, 20 βορίαις, and e. g. ἰστία, ὄψι (Hoffmann, *Gr. Dial.* ii, pp. 384–5).

9. On the blank space below this line see introd. p. 45.

ii. 3. Ἴδαος = Ἰδαῖος; cf. Sappho 44 Φωκάας, Alc. 9. 1 Ἀθανία, &c. The mark of short quantity above the initial letter is mistaken. Below this line there has been an omission of one or more verses, which were supplied in the space at the top of the column, as indicated by the marginal ἄνω. No doubt the oblique dash to the left of the line also refers to the omission; cf. **852.** Fr. 1. ii. 8.

4. Restoration here is rendered difficult by the uncertainty of sense and construction. τ[ό]δε looks likely, but what is -αν? γ' ἄν will hardly do. For the letter before αι, κ, λ, ρ, or σ would be suitable, besides γ. W–M would boldly emend to κὰκ κλέος.

ll. 5–18. '"... Hector and his comrades are bringing from sacred Thebes and Placia's everflowing streams fair bright-eyed Andromache on their ships over the salt sea, with many golden bracelets and purple robes and treasure of goodly broideries withal, and countless silver cups and ivory." Thus he said; and in haste his dear father started up, and the tidings went forth in the spacious city. Straightway the sons of Ilium yoked mules to the swift cars and all the company of the women and slender-footed maidens mounted thereon, while the daughters of Priam took their seat apart. And the men yoked horses to the chariots, even all the youths.'

6. Θήβας . . . Πλακίας: cf. Schol. A on Z 396 Ἡρακλῆς . . . κτίσας πόλιν ὑπὸ τὸ Πλάκιον ὄρος τῆς Λυκίας Πλακίαν Θήβην αὐτὴν ἀπὸ τῆς γυναικὸς ἐκάλεσεν.

ἱέρας, v. l. ἰάρας: ἶρος has hitherto been regarded as the old Aeolic form (cf. **1233.** Fr. 2. i. 25, **1234.** Fr. 1. 9), ἱερος occurring only in later inscriptions (so too Theocr. xxviii. 7), while ἰαρός is the Doric spelling, though also Boeotian. If ἱέρας is the original spelling here,

Fr. 1. Col. iii. Plate I.

. . . . . .
[. . . . .]φ[.]α . [.]ο[. . .]νεδε[. .] . . εακ[.] . [
[. . . . .]ι κασία λίβανός τ' ὀνεδέχνυτο.
γύναικε[ς] δ[' ἐ]λέλυσδ[ο]ν ὅσαι προγενέστερα[ι,
πάντες δ' ἄνδρ[ε]ς ἐπήρατον ἴαχον ὄρθιον
πά⟨ω⟩ν' ὀνκαλέοντες ἐκάβολον εὐλύραν,
ὕμνην δ' Ἔκτορα κάνδρομάχαν θεοϊκέλο[ις.

Σαφ[ο]ῦς
μέλη.

it would substantiate the view that ἶρος is a contraction of ἴερος; cf. Hoffmann, *Gr. Dial.* ii, p. 313.

ἀπ' ἀ[ῖ]ν⟨ν⟩άω: the reading is very doubtful, and unsatisfactory as involving an assumption of an error in the papyrus, but nothing else suiting the conditions suggests itself. A letter marked as long must be either *α*, *ι*, or *υ*; and this is followed by two dots above the line looking like the top of a *υ* or a diaeresis. This combination points decidedly to *αϊ*; and a horizontal stroke preceding may well be part of the top of a *π*,—*γ*, *ζ*, or *τ* being alternatives. There would, however, be room for a letter, if wanted, between this supposed *π* and the preceding *α*. A further objection to ἀ[ῖ]ν⟨ν⟩άω here is the questionable propriety of this epithet in relation to a town or district.

8. [ἐλί]γματα was restored by W–M; cf. Hesych. ἑλίγματα ψέλια. κάμματα is an interesting instance of a crasis with a word beginning with a digamma, and is to be ranked with the elisions in *Berl. Klassikertexte*, V. ii. 12. 2. 21 ὑπ' ἐμμάτων, 13. 2. (2) 8 μέμναισθ' οἶσθα; cf. Wilamowitz, *Sappho und Simonides*, pp. 94–5.

9. For τ[ρό]να, which was suggested by E. Lobel, cf. Hesych. τρόνα· ἀγάλματα ἢ βάμματα ἄνθινα, and Homer X 441 ἐν δὲ θρόνα ποικίλ' ἔπασσε. The main objection to it is the acute accent on *αυ*, which, if *αὖ* is read, is incorrect unless an enclitic followed; but *αὖ τ*[ιν]*α* is too weak. W–M condemns *αὖ* as otiose and considers that an adjective defining the material should precede ποίκιλα. The position of the stroke above the line indicates that the scribe wrote πορφυρα, and the spelling of ἀργύρα in the following line was probably similar, though there would be room there for another vowel; cf. Sapph. 44 χερρόμακτρα δὲ καγγόνων πορφύρα (?).

10. ἀνάρ[ιθ]μα . . . κἄλεφαις: cf. Sapph. 67, identified here by W–M. In Athen. xi. 460 d, where the passage is cited by Athenaeus from the second book of Sappho, the fragment appears as πόλλα δ' ἀνάριθμα ποτήρια καλαίφις, which has hitherto resisted emendation. πόλλα comes from l. 8. There is however the difficulty that the accus. would be expected rather than the nominative, in continuation of the construction with ἄγοισ' in l. 5. But that is some way off, and the nominative is not unintelligible. There is no possibility of getting in another verb, unless the restoration of l. 9 is quite wrong.

12. φίλοις: the accus. is defensible on the analogy of e.g. Soph. *Phil.* 141 σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν, but it seems likely that, as W–M thinks, the word has come in by error from the line above.

14. αἰμίονος was already attested in *Etym. Magn.* 452. 37; cf. **1233.** Fr. 2. ii. 13 αἰμιθέων, Hoffmann, *Gr. Dial.* ii, p. 420.

16. For the single ρ in Περάμοιο cf. e. g. *Berl. Klassikertexte*, V. ii. 13. 2. (2) 14 περεθήκαο. [ἐπήισαν W–M, who suggests as an alternative θυγ[ά]τρεσ[ι θᾶκος ἦν.

Fr. 2. This fragment from the bottom of a column is no doubt to be assigned to Col. ii. In l. 1 ἴ]κελοι θέοι[ς seems inevitable; a dative in -σι in agreement with θέοι[ς must then have preceded; cf. e. g. Sappho 11. πάρ[θενοι in l. 5 is the natural antecedent of the γύναικες προγενέστεραι of iii. 3.

iii. 1. The doubtful φ may be any other long letter such as ρ or υ.

2. ὀνεδέχνυτο: sc. τὸ πῦρ? The supposed δ is more like λ, but this gives no word. It would be precarious in this uncertain context to emend λιβανοστον to λιβάνωτον.

3–6. 'And the elder women all uttered cries of joy, and all the men raised their voices in a sweet paean, calling on the Far-darter of the tuneful lyre, and sang of Hector and Andromache, peers of the gods.'

3 The reading of the text ἐ]λέλυσδ[ο]ν accords better with the other imperfects than the superscribed variant -ξαν.

4. The mark of length above the ι of ἴαχον seems to have been drawn through a diaeresis.

6. ὔμνην as a 3rd person plur. imperf. lacks analogy in Aeolic, but seems a possible form (from ὔμνημι). In Doric the vowel was usually shortened before -ν for σαν, but a long vowel in this position occurs in Crete. At the end of the line either θεοϊκέλο[ις or θεοΐκελο[ν may be restored.

8. The doubtful η might be an ω, but a ν following would be expected to be partially visible. That the number of the book was added is not very likely; and hence the possibility remains that the roll contained a selection from Sappho's works and that a poem in different metre preceded the *Marriage of Andromache.*

1233. ALCAEUS.

Fr. 1 9·4 × 17·3 cm. Second century.
Plate III (Frs. 1. ii. 2, 8).

The identification of these pieces, apart from other clear indications of their authorship, is guaranteed by the coincidence of Fr. 32. 2–3 with already extant verses of Alcaeus. Like **1231**, which belongs to the same find, they are much broken up, and efforts at combination have only been moderately successful. Nevertheless, Frs. 1, 2, and 4, at any rate, provide substantial additions to the remains of the poet. The two columns of Fr. 1 are apparently in the same metre, the Sapphic pentameter of fourteen syllables exemplified in **1232**. In Col. ii they are divided off by paragraphi into couplets; cf. Frs. 9–10 and *Berl. Klassikertexte*, V. ii. 12. 1. Col. ii. At l. 8 a new poem begins, addressed to Melanippus, the friend to whom, according to Hdt. v. 95, Alcaeus wrote the poem

describing his flight from a battle with the Athenians; cf. Alc. 32. That poem, however, the opening lines of which, apparently, have been preserved in a corrupt state in Strabo xiii. 600, cannot be identical with the one here, in which Alcaeus admonishes his friend to resign himself to the prospect of death, remembering the fate of Sisyphus. Perhaps, as Wilamowitz suggests, Alc. 93, which refers to Tantalus and seems to be in the same metre, belongs to this context. Fr. 2. Col. ii contains four Sapphic stanzas, admitting of satisfactory restoration, in which a contrast is drawn between Helen and Thetis. The latter is again referred to in the first few lines of Fr. 3, apparently Asclepiads. These are followed by two incomplete Sapphic stanzas describing a resort of maidens at the mouth of some river. Fr. 4 preserves twelve lines from the beginning of a poem in Sapphics addressed to the Dioscuri; cf. Fr. 12. 5–8, also Sapphic, where Aphrodite is invoked. Other metres are exemplified in Frs. 8, 32 (Asclepiads), 11 (cf. 13 and 17), and 22. There is therefore very considerable variety in these fragments, both of form and content. Little is known concerning the arrangement of the works of Alcaeus beyond the fact that they were distributed into at least ten books, with some regard to their subject-matter. Thus Book i contained hymns to the gods (Alc. 1, &c.), and Frs. 4 and 12 might well have been referred to this category, which, however, will clearly not suit, e. g., Frs. 1 and 32. It is a natural assumption that the present fragments are from a single book; but, if so, the principle of the grouping is here not easy to follow.

The papyrus is written in graceful upright uncials of medium size, to be assigned most probably to the second century. The hand is very similar to that of one of the Alcaeus fragments at Berlin (Schubart, *Pap. Gr. Berol.*, Plate 29 *b*); cf. also **1082**, the Cercidas papyrus. *υ* sometimes has the shape of Υ, sometimes, though less commonly, of V. As usual, strophic divisions are marked by paragraphi, while a new poem is distinguished by a coronis. Some small corrections in the text have been introduced by a second hand, to which apparently the accents, marks of elision and of long or short quantity, and other signs are also due. In the punctuation, for which both high and medial dots are used, it is more difficult to distinguish, but this too, to some extent at least, is likely to be secondary. In Fr. 4. 4 a short oblique dash is used instead of a dot.

Fr. 1. Col. i.

. . . . .
]βα[. . .] . [ ]
]σαισκαιμελ[ ]
]τονελισσομ[ ]
]στονμεν . [ ]
]ἀκ[[α]]τιδιμ[. . . .]αι
]ονονειδεσιν
]ισαπυκέκριται
]τοντινεκ . [.]τερω
]αταλἀμψεται·
]ρπονε[. . .]οτεσ
]υνθεμ[. .]οιλυαισ
]ηματασυλλεγη[
]νον[. .]δοκημι[
]ἀκχε . [. .]νθίνω
] . [. . . . .]ν
] . αρεσ . [
. . . . .

Col. ii. Plate III.

. . . . . .
ε . . [
τόαυτ[
ουδεν[
εγωδα[
φερηνλ[
τογαρα[. . . . .] . [
θεοισι[. . . . .]ινωσκ[.]θελωσ[
—
τιωνε[. . . . .]μελανιππ'ἀμέμοιτι[
οταμε[. . .]δινναεναχέρονταμεγ[
ζἄβαι[. .]ελιωικόθαρονφαοσ[
οψεσθ'αλλάγιμημεγαλωνεπ[
καιγαρσεισυφοσαιολιδαισβασίλευσ[

Fr. 1. Col. i.

. . . . . .
]βα[. . .] . [
]σαις καὶ μελ[
]τον ἐλισσομ[
]στον μὲν . [
]άκτιδι μ[. . . .]αι
]ον ὀνείδεσιν
]ις ἀπυκέκριται
]τον τιν᾽ ἐκα[σ]τέρω
κ]αταλάμψεται·
]ρπον ἐ[οίκ]οτες
σ]υνθέμ[εν]οι λύαις
χρ]ήματα συλλέγη[ν
]νον [δε]δοκημ[εν . .
]άκχε . [. .]νθίνω
] . [. . . . .]ν
] . αρεσ . [
. . . . . .

Col. ii. Plate III.

. . . . . .
ἐ . . [
τόαυτ[α
οὐδέν[
ἔγω δ᾽ ἀ[
φέρην λ[
τὸ γὰρ ἀ[. . . . . .] . [
θέοισι[ν . . . . .]ιν ὥς κ[ε] θέλωσ[ι

Τί ὦν ἐ[. . . . .] *Μελάνιππ᾽ ἄμ᾽ ἔμοι ; τί* [
*δινν*άεντ᾽ ὄτα με[. . .] *Ἀχέροντα μεγ*[
ζάβαι[ς ἀ]*ελίω κόθαρον φάος* [*ὕστερον*
ὄψεσθ᾽ ; ἀλλ᾽ ἄγι μὴ μεγάλων ἐπ[*ιβάλλεο.*
καὶ γὰρ Σίσυφος Αἰολίδαις βασίλευς [*ἔφα*

ἀνδρωνπλεῖστανοησάμενοσ[
ἀλ̣[.]ακα[.]πολυιδρισεωνυπακᾶρι[
[. . .]νᾱ[.]νταχεροντεπεραισε·μ[
[. . .]ωμ[. .]θονεχηνκρονιδᾶισβᾳ̣[
[. .]λαιν̣ᾳ̣σχθόνοσ·αλλαγιμητα[
[. . .]ταβασομεναιποτακαλλοταν̣[
[. . .]ηνοττινατῶνδεπαθηντα[
[. . . . . .]μοσβοριαισεπι[

Fr. 2. Col. i. Plate III.

8 or 9 lines lost
]εσ[. .]
]ν
]
.̣ .]τ̣ων
8 lines lost
]σδᾳ̣ι̣[ ]
]
]ᾱι
]
]νίραν̣[
]φορεν[
]εοῖν̣[
]
. . .

Col. ii. Plate III.

ωσλογοσκάκωνᾳ̣[
περραμωκαιπαῖσ[
ε[[ξ̣]]σεθενπικρον·π[
› ιλιονίραν·
ουτὲἀυταναιακιδ̣[
παντασεσγαμονμα . [
αγετ'ε̣κν̣ή̣[.]η̣οσέλων[
πάρθενοναβραν
εσδομονχέρρωνοσ·ελ[
ζῳ̣ . μαπαρθένω[[ι]]φιλο̣[
πήλεοσκαινηρ[[η]]ϊδωναρίσ̣τ[
› εσδενίαυτον
παιδαγέννατ'αιμιθεω̣ν̣[
ολβιονξάνθανελάτη̣[

ἄνδρων πλεῖστα νοησάμενος [θάνατον φύγην·
ἀλ[λ]ὰ κα[ὶ] πολύιδρις ἔων ὑπὰ κᾶρι [δὶς
[διν]νά[ϵ]ντ' Ἀχέροντ' ἐπέραισε, μ[έγας δέ οἱ
[κάτ]ω μ[όχ]θον ἔχην Κρονίδαις βά[ρυν ὥρισε
[με]λαίνας χθόνος. ἀλλ' ἄγι μὴ τα[
[κα]ταβάσομεν αἴ ποτα κἄλλοτα ν[
[. . .]ην ὅττινα τῶν δὲ πάθην τα[
[. . . . . ἄνϵ]μος βορίαις ἐπι[

Fr. 2. Col. i. Plate III.

8 or 9 lines lost
]ϵσ[. .]
]ν
]
.]των
8 lines lost
]σδαι[ ]
]
]α
]
]ν ἴραν
]φορϵν[
]ϵοῖν[
]

Col. ii. Plate III.

ὡς λόγος κάκων ἀ[νέτηλ' ἀπ' ἔργων
Περράμῳ καὶ παῖσ[ι τέλος φίλοισιν
ἐκ σέθεν πίκρον, π[ύρι δ' αἰθάλωσας
Ἴλιον ἴραν.
οὐ τ⟨ο⟩αύταν Αἰακίδ[αις πόθητον
πάντας ἐς γάμον μάκ[αρας καλέσσαις
ἄγετ' ἐκ Νή[ρ]ηος ἔλων [μελάθρων
πάρθενον ἄβραν
ἐς δόμον Χέρρωνος· ἔλ[υσϵ δ' ἄγνα
ζῶ⟨μ⟩μα παρθένω φιλό[τας ἀγαύω
Πήλϵος καὶ Νηρεΐδων ἀρίστ[ας,
ἐς δ' ἐνίαυτον
παῖδα γένναθ' αἱμιθέων [κράτιστον
ὄλβιον ξάνθαν ἐλάτη[ρα πώλων·

οιδαπώλοντ' αμφε[
καιπολισάυτων.
νῶμένκ' έννεκ' ε[
κ[.]ισυνγερανοισινὲ[
ηλθονχλαΐνανεχ . [
τᾱ[.] . ρὼτἄλιαιπΐθει[
τ[. .]υτῶδεδεμηπ[
[. . . . ΄ . . .]μηδε̣τ̣[
[. . . . . .]λαμέν . [
. . . . .

Fr. 3.

. . . . . .
]ο̣[
] . [
] . . ρ̣[.] . α̣[
]νικ̣άκωτ̣[.]φρ[
]ασδωνεκαληνα[
]αλιαν·αδεγονων[
]τωτέκεοσμᾶνιν[
] . λιοσποταμωνπαρ[
]πορφυριανθαλασσαν[
]ευγομενοσζαλαιαν[
] . [. . .]ι·
]πολλαιπαρθενικαιπέ . [
]λωνμηρωναπαλαισιχερ[
]α·θελγονταιτο̣ . ε̣νωσάλει[
]νυδωρ

Fr. 4.

[. . . . . .]οπο[.]λίποντε[
[. . . . . .]μοιδ[. .]ηδελ̣ηδασ
[. . . . . .][[ι]]θυ[.]ω[[ι]]προ̣[. .]νητεκάστορ

οἱ δ' ἀπώλοντ' ἀμφ' Ἐ[λένᾳ Φρύγες τε
καὶ πόλις αὖτων.

νῶμέν κ' ἔννεκ' ἐ[
κ[α]ὶ σὺν γεράνοισιν ἐ[
ἦλθον χλαῖναν ἔχω[ν
τᾷ . ρωταλίᾳ πίθει[ς
τ[όα]υτ' ὦδε δὲ μὴ π[
[. . . . ˙ . . .]ι μηδὲ τ[
[. . . . . .]λα μέν . [
. . . . . .

Fr. 3.

. . . . . .
]σ[
] . [
] . . ρ[.] . α[
αἴω]νι κάκῳ τ[ό]φρ[α
]άσδων ἐκάλη Νά[ϊδα
] ἀλίαν· ἀ δὲ γόνων [Δίος
] τῶ τέκεος μᾶνιν [

] . λιος ποτάμων παρ[
. εἰς] πορφυρίαν θάλασσαν
ἐξερ]ευγόμενος ζαλαίαν
] . [. . .]ι.
] πόλλαι παρθένικαι πέ . [
]λων μήρων ἀπάλαισι χέρ[σι
]α θέλγονται τόθεν ὡς ἄλει[φαρ
]ν ὕδωρ

Fr. 4.

[Δεῦτ' Ὄλυμπον ἀστέρ]οπο[ν] λίποντε[ς
[παῖδες ἴφθ]ιμοι Δ[ίος] ἠδὲ Λήδας
[. . . . . ω] θύ[μ]ω προ[φά]νητε Κάστορ

καιπολυδε[.]κεσ/
οικατέυρηα[. . . . . .]καιθαλασσαν
παισανερχε[. .] . [. . . .]δωνεπιππων·
ρήαδανθρω[. . .]θ̣α̣[.]ατω̣λύεσθε
ζακρυοεντοσ
εε̣δ[.]ω̣νθρώσκοντ[. . . .]άκραναων
[.]ηλοθενλάμπ̣ροιτ̣ο̣[. . . . .]ντεσ·
αργαλεᾱιδεννυκτιφ[. . . . .]ρ̣οντεσ[
ναϊμ[.]λ̣αιναι·
[. . . . . .]υ̣σ̣[
[. . . . . .]ο̣σ̣[
. . . . . .

Fr. 5.

. . . .
]ε̣ρ̣ανδ̣[
]ων
]εμπω̣[
] . . . νγε[
]δευκεσ[
]παρποτ[
] . τ̣οιμειχν̣[
] . ραννοισ [
]πόιασπ[.]ο̣[
]α̣ . ποντεσλ̣[
]ανελθε̣τ̣ε̣[
]ν̣τεσ[
. . . .

Fr. 6.

. . . .
]ιδ̣ημ̣[
] . νιππο[
]μακαρο[
]ε̣τανι̣[′
]σ̣α̣σ̣[
. . . .

Fr. 7.

. . . .
]ηρατα[
] . έμει
]λ̣αποσ
]ρωσατε[
. . . .

Fr. 8. Plate III.

. . . . .
]ρ̣φασι[
]ε̣ματατ̣ο̣υ̣τα . . [

καὶ Πολύδε[υ]κες,
οἳ κατ' εὔρηα[ν χθόνα] καὶ θάλασσαν
παῖσαν ἔρχε[σθ'] ὠ[κυπό]δων ἐπ' ἴππων,
ῥῆα δ' ἀνθρώ[ποις] θα[ν]άτω ῥύεσθε
ζακρυόεντος
εὐέδ[ρ]ων θρώσκοντ[ες ὀν] ἄκρα νάων,
[τ]ήλοθεν λάμπροι προτο[. . . .]ντες,
ἀργαλέᾳ δ' ἐν νύκτι φ[άος φέ]ροντες
ναῒ μ[ε]λαίνᾳ.
[. . . . .]υσ[
[. . . . .]οσ[
. . . . . .

Fr. 5.

. . . .
]ερανδ[
]ων
π]έμπω[
] . . . ν γε[
]δευκες [
] παρποτ[
] . τοι μειχν[
τ]υράννοις
]ποίας π[.]ο[
]α . ποντες λ[
]αν ἔλθετε [
]ντες [
. . . .

Fr. 6.

. . .
]ιδημ[
] . ν ἵππο[
] μάκαρο[ς
]ετανι[.
]σασ[
. . .

Fr. 7.

. . . .
]ηρατα[
] . έμει
λαί]λαπος
]ρωσατε[
. . . .

Fr. 8. Plate III.

. . . . . .
πα]ρφασι[
]έμματα τοῦτ' ἀ . . [

]ευτεμεγῆραστε[
]τολάθε[. .]αιχ[.]ρ[
]δωναπαλωνσυμν[
]ταιπολιάτανόλιγονσφ[
ρ
]τογαρεμμομενονορ[
]αισανδρεσιτοισγεινο[
]ασόφοσῆκαιφρεσιπυκνα[
]σπὰραμοιρανδιοσουδετριχ[
]όντεσασαισμε . [
] . φέρ[.]σθ . [.]βαθυ[
. . . . .

Fr. 9.

αγ[
άκ[
θ . [
ε[
μ[.]ρ[
μάτ . [
νυμφ[
⟦ικέτευ[
⟦ε . . εκ[
. . .

Fr. 10.

. . .
⟦κοσ[
⟦δευρ[
αβα⟦ι⟧σ[
εξαυω[
πλεην[
αιδεκε[

Fr. 11.

. . . . . .
] . . [
]να[
]
]αι·
]α . ωμαν
]ανθαλασσαν
]ιω⟦ν⟧φερεσθαι.
]κῶνφεροιτο
]ακαταγρει
]βαβυλωνοσίρασ
]νασκάλωνα
]υοεντεγερρην·
]νκατακρασ.
]τεκάσλον
]σαϊδαοδωμα
]λωνόησθαι
]εφανώματ᾽άμμι
]ταυτ⟦λ⟧απαντα
]ο . [.]αῦτοι

] εὖτέ με γῆρας τε[
] τὸ λάθε[σθ]αι χ[.]ρ[
]δων ἀπάλων σ' ὑμν[
]ται πολιάταν ὄλιγον σφ[
] τὸ γὰρ ἐμμόρμενον ὀρ[
]αις ἄνδρεσι τοῖς γεινο[μένοισιν
[καὶ πάντ]α σόφος ἦ καὶ φρέσι πύκνα[ισι
]ς παρὰ μοῖραν Δίος οὐδὲ τριχ[
]όντες ἄσαις με . [
]. φέρ[ε]σθα[ι] βαθυ[
. . . . . .

Fr. 9.

ἀγ[
ἄκ[
θ . [
ἐ[
μ[.]ρ[
μάτ . [
νυμφ[
ἱκέτευ[

'Ε . . εκ[
. . .

Fr. 10.

. . .
κοσ[

Δεῦρ[ο
ἄβας [
ἐξ αὔω [
πλέην [
αἱ δὲ κε[

Fr. 11.

. . . . .
] . . [
]να[
]
]αι.
]α . ωμαν
]αν θάλασσαν
]ιω φέρεσθαι,
]κῶν φέροιτο
]α κατάγρει
] Βαβύλωνος ἴρας
]ν Ἀσκάλωνα
κρ]υόεντ' ἐγέρρην,
]ν κατ' ἄκρας,
] τε κἄσλον
εἰ]ς Ἀΐδαο δῶμα
]λω νόησθαι
στ]εφανώματ' ἄμμι
] ταῦτα πάντα
]ο . [.] αὖτοι

εισῖραν[
καυωχ[
ʃμενω[
ʃ
. . .

20]. δεν[
. . . .

Fr. 12.

. . . . . .
]αισ
]αδεθυμ[
]κίθαρισδ[
]
]μενοσλαχοισ[
]ορύφανπόληοσ
]ναφρόδιτα[
]
]γυν[
. . . . . .

Fr. 13.

. . . . .
]δα . [
]ντολωποϛ[
]ετιγυϊαφ[
]τολαιφοσ[
]υνδιδηο[
]όμενοσδ[
]πωμον . [
]ι·ταδαλ[
]π[
. . . . .

Fr. 14.

καννομον[
ενμελαθρο[
ποικίλαισκ[
[. .]νοτεφα[
. . . .

Fr. 15.

. . .
]ν[.]ρ[. .]ο[
]τεσάβρω[
]αντοσᾱ[
]
. . .

Fr. 16.

. . .
]εκαλυπ[
]πονάμ . [
]εγὴράεσ
]ταμφαφ[
. . .

Fr. 17.

. . .
]ηδη[
]οσδε
]εγερρε
]ταῦτο
]σ
].
. . .

Fr. 18.

. . .
]βρ[
] . ξι[
]ερᾱικ[
]λιππ[
]καίσσ[
. . .

Fr. 19.

. . .
]
]
] . ἅλιος
]άνω[
] .
. . .

εἰς ἴραν [
καΰω χ[
μενω[
. . .

]. δεν
. . . . .

Fr. 12.

. . . . . .
]αις
]α δὲ θυμ[
] κίθαρις δ[
]
τέ]μενος λάχοισ[α
ὃν κ]ορύφαν πόλης
]ν Ἀφρόδιτα
]
]ν γυν[αικ
. . . . . .

Fr. 13.

. . .
]δα . [
]ντο λῶπο[ς
]έτι γυῖα φ[
] τὸ λαῖφος [
]υνδίδηο[ς
]όμενος δ[
]πωμον . [
]ι· τὰ δ' ἀλ[
]π[
. . .

Fr. 14.

κἄννομον [
ἐν μελάθρο[ισιν
ποικίλαις κ[
[. .]νοτεφα[
. . .

Fr. 15.

. . . .
]ν[.]ρ[. .]ο[
]τες ἄβρω[
]αντος ἀ[
]
. . . . .

Fr. 16.

. . .
]εκαλυπ[τ
]πον ἀμ . [
]ε γηράεσ-
]τ' ἀμφαφ[
. . .

Fr. 17.

. . .
] ἤδη [
]οσδε
] ἔγερρε
]ταῦτο
]ς
] .
. . .

Fr. 18.

. . .
]βρ[
] . ξι[
]ερᾳ κ[
]λιππ[
]καίσσ[
. . .

Fr. 19.

. . .
]
]
] . άλιος
]άνω[
] .
. . .

Fr. 20.

. . .
]ρ̣τατο̣[
]̣νοιν[
]ηνλα̣[
]ι̣σ̣ . [
. . .

Fr. 21.

. . .
]αι
]αϲ̣σα[
]̣ται
]ωσ
. . .

Fr. 22.

. . .
]̣τρω
] . μμι
]πὸλὶάτᾱν
]ιοσ
. . .

Fr. 23.

. .
]ναγν̣[
]
]ννα[
. .

Fr. 24.

. . . .
]̣ταῖσμ[
]μ[[ϵ]]ίκρο̣[
]̣λϵ̣[
. . . .

Fr. 25.

. .
]σ̣σι̣[
]ϵμ[
]̣σ̣τ̣[
. .

Fr. 26.

. . .
]μασδ[
]φύ̣[
. . .

Fr. 27.

. .
] . [
] . ν̣μ[
. .

Fr. 28.

. .
]α̣τι̣α̣[
. .

Fr. 29.

. .
]θα
]ου
. .

Fr. 30.

. . .
]πρ̣[
[ ]
]ανϵχ[
]α̣νίμο̣[
]ανδρατ[
]α̣σαιπο[
]φ[
. . .

Fr. 31.

. . .
]ν̣ϵ[
]ϵ̣λίσ[
]ϵι̣ο̣ν̣[
]̣γάσθ̣[
]ναιρ̣[
. . .

Fr. 32.

. . . . . .
[. .]ρ̣[. .]π̣ιοιτ̣ο̣ . . [
]καττασπολλαπ[

Fr. 20.

. . .
]ρτατο[
]νοιν[
]ην λα[
]ισ . [
. . .

Fr. 21.

. . .
]αι
]ασσα[
]ται
]ως
. . .

Fr. 22.

. . .
]τρω
] . μμι
] πολιάταν
]ιος
. . .

Fr. 23.

. . .
]ν ἀγν[
]
]ννα[
. . .

Fr. 24.

. . .
]ταις μ[
σ]μίκρο[
]λε[
. . .

Fr. 25.

. .
]σσι[
]εμ[
]στ[
. .

Fr. 26.

. .
]μασδ[
]φύ[
. .

Fr. 27.

. .
] . [
] . υμ[
. .

Fr. 28.

. .
]ατια[
. .

Fr. 29.

. .
]θα
]ου
. .

Fr. 30.

. . .
]πρ[
[ ]
]ανεχ[
]ανίμο[
] ἄνδρα τ[
]ασαι πο[
]φ[
. . .

Fr. 31.

. . .
]νε[
]ελίσ[
]ειον[
]γάσθ̣[
]ναιρ[
. . .

Fr. 32.

. . . . . .
[. .]ρ[. .]πιοιτο . . [

Κὰτ τᾶς πόλλα π[αθοίσας κεφάλας χεῦον ἔμοι μύρον

]καικαττωπολ[
πωνόντων·κακα[
εδοσαν·πεδαδἄλ̣λ̣ω̣[
[.]νθ[.]ωπωνοδε̣μηφ̣[
[.]η̣ν̣[. .]φαῖσθ'απολ̣[
. . . . . .

Fr. 33.

. . . .
]
]α̣μμ̣[
]δᾶλα̣[
]ο̣μενα̣[
]
]σπαλαμ[
]όππο̣σεκ[
]σ̣επόλ̣ω[
. . . .

Fr. 34.

. .
α[
φ[
. .

Fr. 1. i. With the exception of the two final letters of l. 5 this column is contained on a detached fragment, but its position is rendered almost certain by the correspondence of the fibres of the papyrus.

3. Either *ἐλίσσομ*[*εν* or -*μ*[*αι* or -*όμ*[*αν* is possible.

14. The letters after *ακχ* have been corrected and what was intended is uncertain; perhaps *η* was originally written.

ii. 8–17. '. . . How can you suppose that, when you have crossed Acheron's whirling stream, you will thereafter see the pure light of the sun? Come, seek not after high things. For king Sisyphus son of Aeolus, most cunning of men, thought to escape death; yet for all his wit he was stricken by fate and twice passed over the whirling stream of Acheron, and the mighty son of Cronus set for him a heavy task below the black earth.'

8–9. A new poem begins at l. 8; the first letters may be divided in various ways, of which *τί ὤν ἐ*[is perhaps the best, though *ὤν* for *οὖν* lacks authority in Aeolic. For Melanippus cf. introd. p. 50. In l. 9 there is some error, as the metre shows; the defect may be cured by the transposition of *δινν̣άεντ'*, but the apparent recurrence of this epithet in l. 15 is somewhat suspicious, and there may be a deeper corruption. The general sense, however, is evident. At the end of l. 9 the doubtful *γ* may be *η*, hardly *π*.

10–16. The restoration is for the most part due to W–M.

10. The iota adscript in *αελιωι* must be erroneous; cf. Fr. 2. ii. 10 and Fr. 4. 3, where iotas have been deleted. The Doric form *κόθαρον* is here first attested for the Lesbian dialect; cf. *στρότος*, *ὄν*, &c.

καὶ κὰτ τῶ πολ[ίω στήθεος
πωνόντων· κάκα [
ἔδοσαν· πεδὰ δ' ἄλλω[ν
[ἀ]νθ[ρ]ώπων, ὀ δὲ μὴ φ[
[.]ην[. .] φαῖσθ' ἀπολ[
. . . . . .

Fr. 33.

. . . .
]
]αμμ[
] δᾶλα[
]ομενα[
]
]ς παλαμ[
] ὄπποσε κ[
]σε πόλω[
. . . .

Fr. 34.

. .
α[
φ[
. .

11. ἄγι = ἄγε: cf. **1232**. Fr. 1. i. 8, note.

12. Αἰολίδαις: so 16 Κρονίδαις, 20 βορίαις.

14. [δίς: cf. e. g. Theognis 702 sqq. Σισύφου Αἰολίδαο ὅς τε καὶ ἐξ Ἀΐδεω πολυϊδρείῃσιν ἀνῆλθεν κτλ., Schol. Pind. *Ol.* i. 97, Eustath. 1701. 50.

18. [κα]ταβάσομεν may be regarded as analogous to ἀείσω in Sapph. 11; a fem. participle [κα]ταβασόμεναι is unlikely in this context. At the end of the line γ or π could be read instead of ν.

Fr. 2. i. 22–8. These remains are on a detached fragment which is conjecturally placed here on the strength of a junction between two selides. In l. 24 the mark of length on α is doubtful.

ii. 1–16. 'Through thee, it is said, there sprang from evil deeds a bitter end for Priam and his sons, and thou didst consume with fire sacred Ilium. Unlike to thee was the fair maiden whom the son of Aeacus, inviting all the blessed ones to the marriage of his desire, took from the halls of Nereus and led home to the house of Chiron. And the chaste love of noble Peleus and the goodliest of the daughters of Nereus loosed her maiden girdle, and in the space of a year she bore a son, mightiest of demigods, happy driver of chestnut steeds; but the Phrygians perished for Helen, they and their city.'

1 sqq. Of these verses, of which the general sense is evident, some, e. g. ll. 6–7, 14–15, can be completed with practical certainty; of the others a restoration *exempli gratia* has been made by W–M.

3. σέθεν: sc. Helen. Cf. Horace, *Odes* iii. 3. 20 *et mulier peregrina vertit in pulverem.*

4. For the diplê in the margin here and at l. 12 cf. e. g. **659**. 17, **841**. IV. 35, &c., and, in prose texts, **1241**. v. 5, &c., **1248**. 115.

5. For the spelling *τεαύταν* cf. **1231**. Fr. 14. 4, note.

9–10. In the restoration adopted it is assumed that a dot above the *ι* of *παρθενωι* was a mark of deletion supplementing the stroke through the letter. But this dot might also be regarded as a stop, which would require some such supplements as *ἔλ[υσε δ' αὖτει . . . φιλό[τας δ' ἐκράνθη* (?). In any case the nom. *φιλό[τας* is demanded by the following genitives. There is not room for *ζωμμα* and perhaps *ζωσμα* was written.

13. *γ* of *γενναι* seems to have been altered from *ϝ*. For *αἰμιθέων* cf. **1232**. Fr. 1. ii. 14, note

17. The paragraphus below this line and the apparent unsuitableness of the words as the opening of a poem suggest that there is some dislocation here. It would be easy to suppose that the verse is out of its true position, having perhaps come in from the margin of an earlier copy; but this is an insufficient remedy, since l. 18 also makes an unsatisfactory commencement of a new poem.

18. A disyllable would be rather expected before *σύν*, but the *κ* is quite certain and there can be little doubt that *κ[α]ί* was the first word; the metre of l. 20 may be the same. At the end of the line above the doubtful *ϵ* there is a vestige which would suit a grave accent, but is too small to be clearly identified.

20. . *ρωταλίᾳ* is perhaps a proper name. *ρ*, the top of which has been rewritten by the corrector, is preceded by part of a vertical stroke which would well suit *π*. The curved stroke below the line shows that the letters are to be combined in a single word; cf. e. g. **852**. Fr. 1. ii. 22, **1082**. Fr. 1. ii. 18. For *πίθει[ς* cf. the Homeric forms *πιθήσω*, *πιθήσας*. The *π* has been converted from a *σ*.

21. *τ[όα]υτ' ὧδϵ* seems a more likely division than *τ[. .]υ τῶδϵ*.

Fr. 3. 4–7. The supplements suggested by W–M proceed on the supposition that the reference is to Thetis, who appeals to Zeus to vindicate Achilles. In l. 4 *ϵρ* might be read instead of *φ*.

8. A new poem is marked by the change of both metre and subject. The first stanza describes a river flowing out to the sea, the second the maidens who resorted thither.

10. The last five letters have been written over something else which has been washed out. *ζαλαιαν* may be regarded as another form of *ζάλην* or as an adjective derived from that substantive.

12. Perhaps *[ἔνθα] πώλλαι*. At the end of the line *πϵ* is followed by the tip of a vertical stroke which would be consistent with *γ*, *κ*, *π*, *ν*, *ρ*. *πέκ[ονται* would not be out of place, and the sentence might continue *[κἀπά]λων μήρων . . . [ἤπιο]ν ὕδωρ [κακχέοισαι*, though this would not account for the apparent stop in l. 14, which rather implies a preceding participle, or else *θέλγονται τ'*.

14. *ἄλει[φαρ*W–M. *τόθϵν* is very doubtful, but the remains suit *ο* and *ϵ* better than anything else. *τέρϵν* is inadmissible and *τ' ἀγάνως* would be unsatisfactory.

Fr. 4. 1–12. 'Come, mighty sons of Zeus and Leda, leave flashing Olympus and appear . . ., O Castor and Polydeuces, ye who come over the broad earth and all the sea on your swift steeds, and lightly save men from chill death, leaping on the tops of the well-benched ships, shining afar . . . and bringing light to the black ship in the stress of night.'

1. This line, of which the opening words were restored by W–M, was no doubt the first of the poem. For *ἀστέρ]οπι[ν]* he refers to Arcadius, p. 67.

2. W–M prefers *ἴφθ]ιμοι* to *ὄβρ]ιμοι* or *ἄλκ]ιμοι*.

3. The genitive has been substituted for the dative by the deletion of the iotas adscript, as in Fr. 2. ii. 10. W–M suggests [ἰλλάω]ι (cf. *Berl. Klassikertexte*, V. ii. 12. 2. 19 ἰλλάεντι θύμῳ), which however hardly fills the lacuna, besides leaving the correction unexplained.

5 sqq. For the Dioscuri as preservers from peril by sea cf. e. g. the Homeric *Hymn* xxxiii. 6 sqq., Eurip. *Helen.* 1495 sqq., Lucian, *Deorum Dial.* 26. 2 καθιππεύειν δεῖ τὸ πέλαγος καὶ ἐάν που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον σώζειν τοὺς ἐμπλέοντας. Lines 9–12 might even be supposed to contain a reference, unparalleled at this early period, to the phenomenon known as St. Elmo's fire. Cf. the fragment of a romance in *Hermathena*, xi, pp. 322 sqq., ll. 55–7 πολλά[κις δὲ κα]ὶ τῆς κεραίας ἐβάλλον[το] πυρσοὶ βραχεῖς [μέρος] ἐς ἑκάτερον, εἶτ' ἄσ[τρ', ὡς] ἔφασκον οἱ να[ῦται Διοσ]κόρων προσωνυμίαν [λέγ]οντες, εἶτ' κτλ., Lucian, *Navig.* 9 λαμπρὸν ἀστέρα Διοσκούρων τὸν ἕτερον ἐπικαθίσαι τῷ καρχησίῳ, *Charidem* 3 ἐπ' ἄκροις ἱστίοις ἐν τοῖς ἐσχάτοις κινδύνοις φανέντων, Pliny, *H. N.* ii. 101 *stellae . . . antemnis navigantium aliisque navium partibus . . . insistunt ut volucres sedem ex sede mutantes, graves, cum solitariae venere, . . . geminae autem salutares et prosperi cursus praenuntiae . . . et ob id Polluci et Castori id numen adsignant, eosque in mari deos invocant.* κεραία, καρχήσιον, &c., in these passages rather suggest some form of πρότονοι in l. 10, e. g. προτό[νων ἐπέ]ντες, the original omission of προ- being due to the preceding -προι. But the uncertainty as to the nature of the insertion makes any restoration very doubtful.

7. The corrector's variant ῥύεσθε is perhaps preferable to λύεσθε.

Frs. 5–7. These three fragments are placed here on account of a similarity in the condition of the papyrus to Fr. 4. But the metre shows that Frs. 5 and 7, at any rate, come from a different poem, even if they belong to the same column.

Fr. 5. 7. The doubtful ν could be λ or μ.

11. The θ has a slightly inclined stroke through it, the scribe apparently having begun to write some other letter.

Fr. 6. 2. Not Μελ]άνιππο[.

4. The supposed acute accent may well be a circumflex on a letter further away (ν[ι. ̂.)

Fr. 8. Fragment of a poem in greater Asclepiads; cf. Alc. 37, 39, &c., and Hephaest. 60 τὸ δὲ ἀκατάληκτον καλεῖται Σαπφικὸν ἑκκαιδεκασύλλαβον, ᾧ τὸ τρίτον ὅλον Σαπφοῦς γέγραπται, πολλὰ δὲ καὶ Ἀλκαίου ἄσματα.

7. ἐμμόρμενον = εἱμαρμένον. The second ε has been corrected by the second hand from ο.

9. [καὶ πάντ]α W–M.

10. 'Not a hair is lost but by the will of Zeus' must be the sense, a remarkable early parallel to Matt. x. 30.

11. [ἐνεγκ]όντες, which W–M suggests, would not fill the lacuna if [καὶ πάντ]α is right in l. 9.

Fr. 9. This fragment from the top of a column can hardly belong to the same column as Fr. 1. ii, owing to the different texture of the papyrus. Line 7 might be Alc. 85.

Fr. 10. Two dark fibres on the verso prove that this fragment is not from the same column as either Fr. 1. ii or Fr. 9. Lines 2–9 form a single short poem.

4. ἐξ αὔω: or perhaps ἐξαύω; cf. *Berl. Klassikertexte*, V. ii. 12. 2. 8, where the compound ἔξανος apparently occurs.

Fr. 11. 10. There may be a reference here to Alcaeus' brother Antimenidas, who when exiled from Mitylene went to Babylonia; cf. Alc. 33. A low dot after the σ of βαβυλωνοσ is probably unintentional.

12. *πόλεμον* or some similar word is probably to be supplied before *κρ]υόεντα*; cf. e. g. Hesiod, *Th.* 936 *ἐν πολέμῳ κρυόεντι*. If the metre is the same as e. g. Sapph. 76–8, *πόλεμον ζακ]ρυόεντ'*, as W–M suggests, might well be restored.

Fr. 12. A fragment in Sapphic metre. Lines 5–8 are evidently an invocation to Aphrodite, and possibly a new poem begins here; *τέ]μενος* and *ὄν*] (or *κάκ*) W–M. In l. 7 *χρυσοστέφα]ν' Ἀφρόδιτα* might be restored, as in Sapph. 9.

Fr. 13. The metre is perhaps that of Fr. 11, but the colour of the papyrus is different. In l. 5 W–M supposes *]υνδίδηο[ς* to be a proper name formed like *Πενθίληος* (**1234**. Fr. 6. 10), *Τυρράδηος* (Alc. 94).

Frs. 14–15 are apparently in Sapphics. The former is from the top of a column; *στεφα[ν* cannot be read in l. 4.

Fr. 16. 3. W–M suggests *γηράεσσα* from a form *γηράεις*, not otherwise found. Cf. *Berl. Klassikertexte*, V. ii. 12. 2. 19, where *ἰλλάεντι* = *ἱλαρῷ*.

Fr. 17 does not join on either to Fr. 11 or Fr. 13.

Fr. 18. 5. The last letter is probably *σ*, not *ε*.

Fr. 20. 2. Spots of ink above *οι* may represent a circumflex accent, which would point to *οἶν[ος*.

Fr. 23. This fragment might well belong to the same column as Fr. 12.

Fr. 24. 2. A thin diagonal stroke through the *ε* was probably intended to delete that superfluous letter.

Fr. 29. That this scrap belongs to **1233** is not certain.

Frs. 30–4. These fragments were found separately from the rest, Frs. 30–1 on different occasions, Frs. 32–4, which are rather darker in colour than the other pieces, together.

Fr. 32. 2–3 = Alc. 42. The tail of a coronis opposite l. 3 indicates that these verses were the beginning of a new poem.

4. *πωνόντων*: cf. Alc. 20 *πώνην*, 52 *πώνης*.

7. Perhaps [*κ*]*ῆν*[*ον*], as W–M suggests.

Fr. 33. The metre is again Sapphic.

Fr. 34. This fragment is hardly to be combined with Fr. 33. 6–7.

1234. ALCAEUS.

Fr. 2 14·3 × 27·3 cm. Second century. Plate IV (Fr. 2).

The following fragments are written in a fine upright script which may be assigned with much probability to the latter half of the second century. It is a specimen of the oval type of uncials, much resembling **665** (Part IV, Plate 1); cf. also **7** (Part I, Plate 2), which, though the letters are more sloping, is in very

similar style. The date suggested is further supported by the cursive marginalia, which are perhaps more likely to fall within the second century than the third; the hand in which these are written is much like that of the annotator in **841**, the *Paeans* of Pindar. Whether the author of the scholia was also the *diorthotes* who has occasionally corrected the text is not clear, neither is the responsibility for the accents and other lectional aids, which seem at any rate in part to be subsequent additions; they are of the same character as in **1231–3**, but include an example of the *diastole* in Fr. 2. i. 6.

The bottoms of six columns are preserved, the order of which is not definitely fixed except in the case of the two columns of Fr. 2; but it seems probable that the columns were consecutive, and the arrangement adopted is suggested by the appearance of the papyrus, which deteriorates in condition as the later columns are reached. The relative position of Frs. 4 and 6 is quite uncertain. That the author is Alcaeus is at once evident from the style and the personal allusions, and is implied by the scholium on Fr. 2. i. 14–15, in which the name of the poet is expressly mentioned. In subject these fragments are much more homogeneous than **1233**, having for the most part an obvious political bearing, and so coming into the category of Στασιωτικά. Fr. 1 contains remains of four Sapphic stanzas, describing some opponent as a 'shameless one' and a 'cunning fox' who 'hoped to escape detection', and referring to an understanding with the Lydians, who had offered a sum of 2,000 staters to assist the party of Alcaeus to 'enter the sacred city'. Whether the 'cunning fox' is Pittacus is not evident; he, however, is certainly the subject of the poem of which the conclusion is preserved in the first column of Fr. 2. This was written during the ascendancy of Pittacus, no doubt during the exile of the poet, who hopes that the fortunes of war may yet be reversed and peace thereby restored to the state. Allusion is made to the aristocratic marriage of Pittacus and to discreditable relations with the tyrant Myrsilus. The piece is written in stanzas of four verses of which the second and fourth are regular lesser Asclepiads (cf. Alc. 33), while in the first and third the first choriambus is replaced by $\cup - \overline{\cup} \overline{\cup}$, a variation described by Hephaestion, p. 34, under the name of Ἀλκ{μ}αϊκὸν δωδεκασύλλαβον and illustrated by Alc. 62; in the three remaining instances of the third verse $\cup - - \cup$ only appears, but that may well be accidental. This is followed by the two opening lines of an Alcaic poem addressed, according to the marginal note, to a favourite of Alcaeus; it is the only one represented in the papyrus where a more or less direct political reference is not apparent, but of course something of the sort may easily have been developed in the sequel. At any rate personal antipathies are prominent again in the next column, which is in the same metre and dwells, in rather obscure terms, upon the ignoble birth of a man who had

risen to high station. Probably the person meant is Pittacus, whose Thracian origin (Suidas s. v., Diog. Laert. i. 74) would lend itself to a diatribe of this kind. Fr. 3, again in Alcaics, is closely similar to extant fragments of Alcaeus (18–19) in which the imagery of a ship in stress on a stormy sea is applied to civil discord. The poet's concluding invitation to a friend to drown care in the wine-cup is analogous to Alc. 35, and illustrates afresh his tendency to combine festivities

Fr. 1.

. . . . . .
[. . . . .] . [. . .]ε̣. .] . . [
[. . . . . .]τάρει
[. . . . .]ἄβολονπάτεραπ̣[
[. . . . . .]νκήνωπατερα[
[. . . . . .]ωνάισχυντοσε̣π̣[
[. . . . . .]ιτρον·
[. . . .]ατερ·λύδοιμενεπᾳ̣[
[. . .] . [. .]ραισιδισχελίοισστα[
[. . .]μ[. .]ωκανάικεδυνάιμεθ'ῑ̣ρ̣[
[. . .]ολ[.]νελθην·
ουπά[.]οντεσουδάμαπῶσλονου[
ουδε[.]εινώσκοντεσ·οδ'ωσαλώπᾱ[
ποικ[.]λόφρωνευμάρεαπρολέξα[
ήλπ[.]τολάσην

Fr. 2, margin.

. . . .
]αι
] . υ . . .
]τ̣ου[.] . ιου
]λλ̣ .
] . γυπο
]αι
]ωρσθαισ
]ομουμοι
]
] . [. .]
]
]
]τε
.

Fr. 2. Col. i. Plate IV.

. . . . . .
[. . . . .] . . χ . . μ̣[
a
. . [.]τωιτ.ο.δ'έιπηνοδ̣ωρ . [
αει̣ . ειπεδεχωνσυμποσιωι̣[
βασμοσ·φιλ̣ώνωνπεδᾱλεμ[
ευωχήμενοσάυτοισινεπα[
κῆνοσδε,γᾱώθεισατρεΐδα[
δαπτέτωπόλινωσκαιπεδαμυρσ[. .]ω[
θᾶσκᾰ̆ ̆μμεβόλλητ'άρευσεπιτέυχε . . [.]

. . .
]α[
] . [.]αρ[

]επιγαμιαγσχων . . . ή
]αρεωσαπογονοιδρ[. . .] . .
]ωσκπρωηνμτο[. . . .]σιλ

with politics, and the close connexion of the Stasiotica and the Scolia. Frs. 4–6, which like the two preceding columns are in Alcaic stanzas, are in an inferior state of preservation, though enough remains to show that they too had a controversial and political character. A tantalizing allusion to an event which happened in the poet's childhood occurs in Fr. 6. 7–8.

Fr. 1.

. . . . . .

[. . . . . .] . [. . .]ϵ[. .] . . [

[. . . . . .]τάρει

[. . . ἐκ]άβολον, πάτερ, ἀπ[

[. . . . . .]ν κήνω, πάτερ, ἀ[

5 [. . . . . .] ὠναίσχυντος ἐπ[

[. . . . ἄλ]ιτρον.

[Ζεῦ π]άτερ, Λύδοι μὲν ἐπα[

[. . .] . [. .]ραισι δισχελίοις στά[τηρας

[. . .]μ' [ἔδ]ωκαν, αἴ κε δυναίμεθ' ἴρ[αν

10 [ἐς π]όλ[ι]ν ἔλθην,

οὐ πά[θ]οντες οὔδαμα πω 'σλον οὐ[δὲν

οὐδὲ [γ]ινώσκοντες· ὁ δ' ὡς ἀλώπα[ξ

ποικ[ι]λόφρων εὐμάρεα προλέξα[ις

ἤλπ[ϵ]το λάσην

Fr. 2, margin.

. . . .

]αι

] . ν . . .

]τοῦ [.] . ιου

]λλ .

] . ν ὑπὸ

]αι

]ώρσθαισ

σκ]οπούμ(εν)οι

]

] . [. .]

]τε

Fr. 2. Col. i. Plate IV.

. . . . . .

[. . . . .] . . χ . . μ[

. . [.]τῳ τάδ' εἶπην, ὁ δ' ὠρ . [∪ ∪ – ∪ –

ἀει . ει πεδέχων συμποσίων [∪ –

βάσμος, φιλώνων πεδ' ἀλεμ[άτων ∪ –

5 εὐωχήμενος αὔτοισιν ἐπα[∪ –

κῆνος δὲ γαώθεις Ἀτρεΐδα[ν γάμῳ

δαπτέτω πόλιν ὡς καὶ πεδὰ Μυρσ[ίλ]ω,

ἆς κ' ἄμμε βόλλητ' Ἄρευς ἐπιτεύχεας

. . .

]α

] . [. .]αρ[

] ἐπιγαμίαν σχὼν . . . ν( )

] Ἀ(τ)ρέως ἀπόγονοι δρ[. . .] . .

] ὡς κ(αὶ) πρώην μ(ετὰ) το[ῦ Μυρ]σίλ(ου).

τρόπην·εκδεχόλωτῶδελαθόιμεθαν·
χαλάσσομενδετὰσθῡμοβόρωδυασ
ε[[ν]]φύλωτεμάχασ·τάντισολυμπιων
ένωρσεδαμονμενεισανάταναγων
φιττάκωδεδιδοισκῦδοσεπήρ[. .]ον[ ]
[[καιχοροινουτωτουτονομισδεται[.]]
φιλοσμενησθακᾱπεριφονκαλην
καιχοιρον·ουτωτουτονομισδεται

[. . . . .]ταντουναλκαιουερωμον
φ . . . [. . . . .]ονωστεσεκαιεπιχοι
τ . γκ[. . . .] / εισταπαρασκευασ
ματ[. . . .]οισγξενοισμετα
σπου[. . . .]ωχιανπαροιμιαδ'
επειφ . [. . . .]γλεγειουτωτουτονομ

Col. ii. Plate IV.

Fr. 3, margin.

. . . . . .
[. . .] . λα[
[. .]βρωσδεσυνστει[. . . . .]ειαπα . [
πίμπλεισινακράτ . [. . . .]πᾱμέρᾱι[
καινύκτιπλαφλ[.] . [. . .] . αχθεν
ένθανόμοσθαμεωσ[. .]νγην·
κηνοσδετουτωνουκεπελάθετο
ωηρεπειδηπρῶτονονέτροπε·
παισαισγαροννώρῑνενύκτασ·
τὼδεπίθωπατάγεσκ'οπύθμην·
συδητεάυτᾱσεκγεγόνωνέχησ
τανδόξανόιανάνδρεσελευθεροι
εσλωνέοντεσεκτο[[ν]]ηων

]τηνεφη
]κοσσυν
]νεθουσ
] . ταστο
]ηγορηδ'
]

Fr. 3.

. . . . .
παυφορτι[.]νδ[
δ'όττιμαλιστασάο . [
καικύματιπλάγειο[
όμβρωμάχεσθαιχ . [
φαῖσ'ουδενῑμέρρη[
δ'έρματιτυπτομ[

τρόπην, ἐκ δὲ χόλω τῶδε λαθοίμεθ' ἄν,
χαλάσσομεν δὲ τᾶς θυμοβόρω δύας
ἐμφύλω τε μάχας τάν τις Ὀλυμπίων
ἔνωρσε δᾶμον μὲν εἰς αὐάταν ἄγων
Φιττάκῳ δὲ δίδοις κῦδος ἐπήρ[ατ]ον.

[. . . . .]τα τὸν τοῦ Ἀλκαίου ἐρώμ(εν)ον
φ . . . [. . . . .]ον ὥστε σε καὶ ἐπὶ χοῖ(ρον)
τ . ν κ[. . . .]( ) εἰς τὰ παρασκευάσ-
ματ[α . . . τ]οῖς γ(ὰρ) ξένοις μετὰ
σπου[δ(ῆς) . . . εὐ]ωχίαν. παροιμία δ(ὲ)
ἐπεὶ φ . [. . . .]ν λέγει, οὕτω τοῦτο νομ(ίσδεται).

Φίλος μὲν ἦσθα κἀπ' ἔριφον κάλην
καὶ χοῖρον· οὕτῳ τοῦτο νομίσδεται

Col. ii. Plate IV.

. . . . . .

[. . .] . λα[Fr. 3, margin.

[λά]βρως δὲ συνστει[. . . . .]ειαπα . [
πίμπλεισιν ἀκράτι[σμον ἐ]π' ἀμέρᾳ,
καὶ νύκτι πλάφλ[α]σ[μοι σύ]ναχθεν
ἔνθα νόμος θαμέως [. .]ννην.
κῆνος δὲ τούτων οὐκ ἐπελάθετο
ὥνηρ ἐπειδὴ πρῶτον ὀνέτροπε,
παίσαις γὰρ ὀννώρινε νύκτας,
τῶ δὲ πίθω πατάγεσκ' ὀ πύθμην.
σὺ δὴ τ⟨ο⟩αύτας ἐκγεγόνων ἔχης
τὰν δόξαν οἵαν ἄνδρες ἐλεύθεροι
ἔσλων ἔοντες ἐκ τοκήων

]την ἔφη
]κος σὺν
το]ῦ ἔθους
] . τας τὸ
συν]ήγοροι δ(ὲ)
]

Fr. 3.

. . . . . .

πᾶν φόρτι[ο]ν δ[
δ' ὅττι μάλιστα σάο . [
καὶ κύματι πλάγεισ[α βαρυκτύπῳ
ὄμβρῳ μάχεσθαι χε[ίματί τ' ἀγρίῳ
φαῖσ' οὐδὲν ἰμέρρη[ν, ἀφάντῳ
δ' ἔρματι τυπτομ[ένα ῥάγηναι.

κήνᾱμενεντόυτ[
τόυτωνλελάθωνωφ[
σύντ᾽ύμμιτέρπ[
καιπεδαβύκχιδοσαυθ . [
τὼδ᾽άμμεσεστανά[[φ]]ερονα[
αἰκάιτισαφ[. . . .] . αντατ[
[.]ειχνυντε[

Fr. 4.

. . . . . .
]ιπολιν[
]νεννε[
] . . . [
]τερ[
] . νιτωται[. .]ν[
]γαισαιπα . [. .]κν . . [
]ηωνεσφ . . κρο . . [
]ελ[.]πτεσεν . ασ[.] . [
]κεοσησκόνεκτον[
]ποτυβρινκαιμεγαθε[.]π[. .]ει . [
]τατ᾽ανδρεσδραῖσιναταθαλ[
]νκενῆσκ᾽όνεκτον[. .]δε[
]τεπολλακισε[.]φαλη[. .]ν
]ν[.]ρθώθημε[
]μέμικταιτω[
]λλαπᾱιτιδαι[

Fr. 5.

. .
]ι . [
]δα[
. .

Fr. 6.

. . . . . .
] . [
]άλ . [
]δωνευρε[
]τέιν[.]προ . εδιχμενον.

illegible scholia

κήνα μὲν ἐν τούτ[οισι κυλίνδεται·
τούτων λελάθων, ὦ φ[ίλε, βόλλομαι
σύν τ' ὔμμι τέρπ[εσθαι ∪ – –
καὶ πεδὰ Βύκχιδος αὐθ . [
τῷ δ' ἄμμες ἐς τὰν ἂψ ἔρον ἀ[
αἰ καί τις ἀφ[. . . .] . αντατ[
[.]είχνυντε[ς

Fr. 4.

. . . . . .
[. . . . . .]ι πόλιν [
[. . . . . .]νεννε[
[. . . . . .] . . . [
[. . . . . .]τερ[
[. . . . . .] . νιτω ται[. .]ν[
[. . . . . .]γαισαι πα . [. .]κν . . [
[. . . . . .]ήων ἐσφ . . κρο . . [
[. . . . . .]ελ[.]πτεσεν . ασ[.] . [
[. . . . . .]κεος ἦσκ' ὄνεκτον.
[. . . . .] ποτ' ὕβριν καὶ μέγα θε[.]π[. .]ει . [
[. . . . .]τατ' ἄνδρες δραῖσιν ἀτάσθαλ[α
[τούτω]ν κεν ἦσκ' ὄνεκτον [οὐ]δέ[ν,
[καί πο]τα πόλλακις ἐ[σ]φάλη[με]ν·
[αὖθις δ' ὀ]ν[ω]ρθώθημε[ν
[. . . .] μέμικται τω[
[. . . . ἀ]λλὰ πᾷ τι δαι[

Fr. 5.

. .
]ι . [
]δα[
. .

Fr. 6.

. . . . . .
] . [
]άλ . [
]δων εὐρε[
]τείν[.] προ . εδίχμενον·

]ὁτὄντᾰσ[.]ισχοσ . . ρᾰ . σησδυν . . ρ . . [
]ρεσθ' αναγκᾱ . . α[. . . .]δε[. .]λ . . . [
. . α[. . . .]αν[. .] . . . [
]μνᾰιμ'[[α]]έτιγαρπᾰΐσ . . [.]ν . [. . . . .] . υ̣μ̣τ[
. . . τρ[. . . . .] . . [
]ω̣σμῐ̈κρ[.]σεπίσδανον· απομερ[. . .] . . [
. . . λη̣ . . σ̣ο̣ . φ[
]νοῖδατῑμ[.] . α̣[.]ενεργουσ̣ι̣τ̣ . . [
[.]π̣ερι̣τουτ̣ο̣[
[. .]ενκαν[
]πενθιληο̣[ ] . [. . . .] . . .[
] . μ̣[
]ν̣υνδ' οπὲδέ̣τ̣ρ̣[. . .
]νκακοπάτριδ[
]υραννέυ

Fr. 1. 3–4. For *πάτερ* here and [Ζεῦ π]άτερ in l. 7 cf. *Berl. Klassikertexte*, V. ii. 12. 1. Col. i 2 (Alcaeus) *ὦ πά*[*τερ* followed by *αὐτὸς* Κρονίδα[*ις* in the next line.

8–9. *στά*[*τηρας* W–M. [*ἄμ*]*μ'*, as he further suggests, is tempting for the next word, but the admissibility of the elision is open to question; *ὔμμι* is elided in Homer K 551. The spelling *δισχελίοις* is noticeable, *χέλλιος* being the form both attested by Grammarians and found in inscriptions; cf. Hoffmann, *Gr. Dial.* ii, pp. 486–7. In the marginal note opposite these lines]*ωρσθαισ* is an impossible combination, but neither]*ωρου* nor]*ωρον αισ* seems admissible.

Fr. 2. i. 2. *τόδε* is a common v. l. for *τάδε* or vice versa; cf. e. g. **1231.** Fr. 2. 12. For the elision before the digamma cf. **1232.** Fr. 1. ii. 10, note.

3. *αει . ει*: the first *ε* is unusually close to the preceding *α* and seems to have been inserted after the next letter had been written. The very slight vestiges of this are consistent with *ι*, and it is thus natural to suppose that there was an alteration of *αι* to *αει*. Beyond this there are tips of two strokes at the top and bottom of the line which would suit a *κ*, i. e. *ἀείκει*, but this would leave the construction very obscure.

4. *βάσμος* = *βαθμός* occurs in a Mytilenean inscription C. I. G. 2189. *φίλων* is an unknown form explained by W–M as equivalent to *φηλήτης*, which is commonly spelled *φιλήτης*; cf. **1084.** ii. 3, note.

6–13. 'But let him in the pride of his marriage with the lineage of Atreus devour the city even as he did with Myrsilus, until Ares be pleased to restore success to us; then would we forget this wrath, and will rest from this soul-consuming pain and strife with kindred which some one of the Olympian gods has stirred up among us, bringing the people to ruin, but giving to Pittacus the meed of glory.'

6. *κῆνος*: sc. Pittacus. *γαώθεις* is a new verb akin apparently to the Homeric *γαίω* (*κύδεϊ γαίων*); cf. *ἀγαυός*, *gaudere*, &c. *γάμῳ* at the end of the line is restored by W–M from the scholium, in the second line of which he suggests *ἀπόγονοι δὲ οἱ Πενθελίδαι*, which however seems irreconcilable with the remains; the supposed *δ* (or *α*) after *απογονοι* has apparently been altered from a *τ*. Penthilus, from whom the Penthilids traced their descent, was the son of Orestes; cf. Diog. Laert. i. 81 *εὐγενεστέρα γὰρ αὐτῷ οὖσα ἡ γυνή, ἐπειδήπερ ἦν Δράκοντος ἀδελφὴ τοῦ Πενθίλου, σφόδρα κατεσοβαρεύετο αὐτοῦ*, and Fr. 6. 10 Πενθίληο[*ς*.

8. *θᾶς* is a *vox nihili*, of which *ἄς* = *ἔως* (W–M) is a simple correction; cf. Sapph. 24,

5	ἀμβρ]ότοντας [α]ἶσχος	. . ρα . σης δυν . . ρ . . [
	]ρεσθ' ἀνάγκα	. . α[. . . .]δε[. .]λ . . . [
		. . α[. . . .]αν[. .] . . . [
	μέ]μναιμ', ἔτι γὰρ πάις	. . [.]ν . [. . . . .] . υμ( ) τ|
		. . . τρ[. . . . .] . . [
	]ω σμῖκρ[ο]ς ἐπίσδανον,	ἀπομερ[. . .] . . [
		. . . λη . . σο . φ[
	]ν οἶδα τιμ[.] .	α[.] ἐνεργοῦσι τ . . [
		[.] περὶ τούτο[υ
10	] Πενθίληο[ς]	[. .]ενκαν[
		. [. . . .] . . . [
	] νῦν δ' ὁ πεδέτρ[απε	] . μ[
	τὸ]ν κακοπάτριδ[α	
	τ]υραννεύ-	

Theocr. xxix. 20. In the following word a circumflex accent has been substituted for an acute and a mark of short quantity, which have been enclosed between dots, as e. g. in **1174**. ix. 12. At the end of the line *ἐπὶ τεύχεα* looks probable, but this would not account for the traces nor give a really satisfactory sense; to bring about a change, Ares must not merely incite the oligarchs to arms, but give them the victory. Hence W–M suggests *ἐπιτεύχεας* from an unattested form *ἐπιτευχής* = *ὃς ἐπιτυγχάνει*, 'to turn us to success'.

10. *χαλάσσομεν* may be regarded as future or = *χαλάσσωμεν*; but the preceding lines indicate that Alcaeus is dwelling on the eventual results of success rather than making an appeal for peace.

12. *αὐάταν* for *ἀϝάταν* is scanned as in Pindar, *Pyth.* ii. 28, iii. 24.

13. The spelling *Φίττακος* is found on a Lesbian coin in Mionnet, *Suppl.* vi, p. 64, no. 82. The power of Pittacus rested on popular support, as Alcaeus himself says (37) *τὸν κακοπάτριδα Πίττακον πόλιος τᾶς ἀχόλω* (*ζαχόλω, ἀβόλω?*) *καὶ βαρυδαίμονος ἐστάσαντο τύραννον μέγ' ἐπαίνευντες ἀόλλεες*.

14–15. The first verse of the new poem was originally omitted, and has been supplied by a corrector who enclosed in brackets the line originally written and repeated it in its proper position, tacitly emending *χοροιν* to *χοιρον*. There is some appearance of letters having been washed out where this verse stands. The marginal note explains that the person addressed was an *ἐρώμενος* of Alcaeus, and seeks to elucidate the phrase *ἐπ' ἔριφον καὶ χοῖρον κάλην*. Lines 2–3 are apparently a paraphrase, e. g. *φίλος* (or *-ον*) . . . *ὥστε σε καὶ ἐπὶ χοῖρον κ[αλεῖν*, but *χοῖρον* is hardly to be read unless abbreviated; *φίλο[* would be possible if a tall stroke just before the lacuna may be regarded as belonging to the line above. In l. 3 the stroke before *εις* is like that used in the abbreviation of *δέ*. *]ωχιαν* in l. 5 may be *]νχιαν*.

ii. 3–4. *ἀκράτ[ισμον* and *πλάφλ[α]σ[μοι σύ]ναχθεν* were restored by W–M. The latter word, if right, must be regarded as a dialectical variation of the Attic *παφλασμός*; for *ἀκρατισμός* cf. Theocr. 1. 51. *σύ]ναχθεν* = *συνάχθησαν*, a formation stated by the Grammarians to be shared by Aeolic with Doric, though not occurring in the previously existing remains of the Lesbian poets. *ἐστάθησαν* is used in Sapph. 53.

5. *θαμέως* for *θάμα* is unexpected here and perhaps wrongly read; the doubtful *ω* might be *ν*. For the following word W–M suggests *[ὀρί]ννην*, which would suit the space; the first supposed *ν* may be *αι*. The marginal note is too much mutilated to be of material assistance.

7–8. For ὀνέτροπε cf. Fr. 2. i. 9 τρόπην. The doubled ν in ὀννάμενε is analogous to Alc. 18. 1 ἀσυνέτημι, which should perhaps be written ἀσυννέτημι: cf. **1232**. Fr. 1. ii. 6 ἀ[ν]ν(ν)άω (?). The object of the verbs in these two lines is obscure.

9. παύγεσκ': cf. Fr. 4. 9 and 12 ἦσκ'. ἦσκε occurs in Alcman 72, but the iterative form is alien both to Aeolic and Doric; cf. Kühner-Blass, i. 2, p. 81.

10. τ(ο)αίτας: sc. γαῖας. For the spelling τεαυτας cf. **1231**. Fr. 14. 4. note, and for ἐγεγόνων. Fr. 3. 8 λελάθων, Alc. 147 πεφίγγων, Hoffmann, *Gr. Dial.* ii. Inscr. 121. 5 πεπροσθείκων, &c.

12. τοσσων: γοσσων was the reading of the first hand.

Fr. 3. 3–10. 'Stricken by a thunderous wave she avows the desire to fight no more against the rainstorm and the fierce tempest, but to strike a hidden reef and be wrecked. Such are the seas whereon she is tossed; but I would forget this, my friend, and find pleasure with you and [keep company?] with Bacchus.'

3–7. The restoration is mainly due to W–M. Under the figure of the distressed ship the state is no doubt described, as in Alc. 18–19: cf. Heraclid. *Alleg. Hom.* 5 ἡ γοῦν λύρα καὶ τὰ Μυτιληναίων μέλη πολλάκις αἰνίττεται ἄλλα τινὰ τῶν τοιούτων ταραχὰς ἐξ ἴσου χειμερίῳ προσεικάζει καταστήματι θαλάσσης· ἀσυνέτημι κτλ. . . . Μυρσίλος γὰρ ὁ δηλούμενός ἐστι καὶ τυραννικὴ κατὰ Μιτυληναίων ἐγειρομένη στάσις.

5. φαῖσ': so Sapph. 66. The personification is assisted by the fact that the real subject is ἡ πόλις; cf. the previous note.

ἀφάσθω: or e. g. ἀσήμω, as in Anacr. 36.

8. For λελάθων cf. the note on Fr. 2. ii. 10. φ[is very uncertain and τ[might be read instead.

10. Βύκχιδος: so Alc. 35. 3 Βύκχι. At the end of the line αἰ δα[μίσδην, e. g., may be supplied, but the letters are very uncertain; αρϐ . [is an alternative.

11. πάν: sc. ναῦν.

12. Perhaps ἀφ[ρων] πάντα; the lines, however, are too much mutilated for satisfactory restoration.

13. [μ]ε[ίχναντες]? Cf. **1233**. Fr. 5. 7. But the form is unknown.

Fr. 4. 1–2. The letters ω and κε immediately below are on a separate fragment rather doubtfully placed here.

9. ἦσκ': cf. l. 12 and Fr. 2. ii. 9. note.

10–11. W–M suggests e. g. [αἰεί] ποτ' and [ἄρρη]τά τ'. The doubtful π in the latter part of l. 10 may be γα, or τι preceded by a narrow letter after θε.

12. [τοίτα]ν W–M.

14. Restored by W–M.

15. μέμικται: the first μ is most uncertain, and the second could well be π.

Fr. 5. This little piece probably belongs to Fr. 4, coming perhaps from the beginnings of ll. 6–8: but there is no evident junction.

Fr. 6. The right-hand margin opposite and above ll. 1–4 is filled with a long and much mutilated note or notes of which only a few letters can be distinguished here and there.

5. ἀνθρὸ̣τατας W–M.

7–8. E. g. [ἀλλ' αἴ τι τῶν μ]ὴ μαμ' . . . [τρόφω 'πὶ αὖλα]ῶ. In l. 7 μαμ αρτι was apparently originally written, the alteration being probably due to the second hand. In

the marginal note opposite, the suspended μ may perhaps be a relic of another line above.

10. Πενθίληο[ς = Πενθίλειο[ς from Πένθιλος. Cf. note on Fr. 2. i. 6.

11–13. πεδέτρ[απε W–M; sc. ὁ δαίμων or Ζεύς. For ll. 12–13 cf. Alc. 37 quoted above in the note on Fr. 2. i. 13. τ]υραννεύ[οντα is to be restored at the end of the last line.

1235. Arguments of Menander's Plays.

25 × 17·5 cm. Early second century.

Remains of three consecutive columns, written in a rather large informal hand which appears to be not later than the first half of the second century. Stops and other signs are rarely used; there is one not very clear instance of a high point (l. 105), but the usual method of indicating a pause was a short blank space, sometimes accompanied by a marginal paragraphus. An angular mark of the usual shape is once added at the end of a short line (l. 62), while conversely the final letter of longer ones is occasionally suspended.

Of the first column very little is left, no more than a few letters from the ends of the lines, but the two columns succeeding are in fair preservation. These are for the most part occupied with an account of the plot of Menander's Ἱέρεια, that of the Ἴμβριοι commencing towards the end of Col. iii. The title of the piece is here followed by its opening words, the quotation being marked, as often happens, by the projection of the lines into the left margin. This is succeeded by a short historical note concerning the date and circumstances of the production of the play (ll. 105–12), then comes the story of the drama, and finally, apparently, a brief appreciation of its qualities (cf. ll. 95–102). Such presumably was the scheme throughout; and on the analogy of Col. iii, the position in Col. i of the title of the Ἱέρεια and of the heading of its ὑπόθεσις can be fixed with some security at points where blanks in the papyrus indicate unusually short lines (ll. 13–14, 21). A single play thus occupied about two columns, and if all Menander's comedies, which numbered over one hundred, were treated on the same scale, the work was an extensive one, and must have occupied two rolls at least; the presence of a strengthening strip of papyrus on the back of Col. iii may perhaps be interpreted as an indication of a lengthy roll. Since the Ἴμβριοι follows the Ἱέρεια, the arrangement of the plays was presumably alphabetic, as suggested by Körte in the case of the plays of Cratinus, to whose Dionysalexandrus in **663**, containing the argument of the play, is assigned the number 8. The comedy preceding the Ἱέρεια, and described in the upper portion of Col. i, may accordingly be supposed to be the Θρασυλέων, but the very slight remains in the papyrus afford no confirmation of this hypothesis.

Concerning the plot of the Ἱέρεια practically nothing was previously known, the short passage on religious superstition upon which Meineke based some inferences being of a general character, and giving no real clue to the structure. The play was largely concerned with the favourite subject of the discovery of a relationship, but the loss of practically the whole of the first twelve lines of the ὑπόθεσις obscures the earlier development. An elderly man, who seems to have formerly been the husband of the priestess, had lost his son; the cause of his wife's separation from him and the manner of the son's disappearance remain in doubt. Reference is made in l. 36 to the burial of something, but the bearing of this incident upon the plot is also problematical. The son had been brought up as their own by some neighbours with a younger boy, their genuine child, and the real father discovers his whereabouts through the ingenuity of a slave, who gained the confidence of the priestess by pretending to be possessed; but mistaking the identity of the two young men he at first claimed the junior, and the latter misled his reputed brother by declaring that the old man was mad and was recognizing a lost son in every youth whom he met. Accordingly the brother who was the true son rejects his father's advances when offered to himself. Here lacunae occur in the papyrus, and the immediate sequel is uncertain; but eventually the misunderstandings were cleared away and the comedy closes in the usual happy fashion, the reinstated son marrying his foster-sister, the younger brother marrying the daughter of the priestess, and the old man apparently being paired off anew with the priestess herself. No names are mentioned, and whether Ῥόδη, which occurs on an extant fragment, belongs to the priestess or to one of the other women in the piece, is not clear.

Of the plot of the Ἴμβριοι only the first few lines remain, showing that it was concerned with two poor residents of Imbros who were close friends and partners, and married two sisters. The title of the piece is thus quite sufficiently accounted for without any reference to the proverb Ἴμβριος δίκη, which Kock has connected with it (iii, p. 71). But though we learn little of the story, some interesting information is gained concerning the date and production of the piece. This was one of Menander's later works, probably the 71st, 73rd, 76th, or 79th (ll. 106–7), but possibly the 74th or 75th; it is said to have been written in the archonship of Nicocles, i.e. 302–301 B.C., and intended to appear at the Dionysia (of that year), but to have been obstructed by the Tyranny of Lachares. These statements appear to be mutually conflicting, for the domination of Lachares is now commonly brought down to the spring of 295 B.C. on the strength of an inscription indicating a political change in that year (C. I. A. ii. 299, Wilamowitz, *Antigonos* (*Phil.-Untersuch.* iv), p. 238, Beloch iii. 2, pp. 197–8, Ferguson, *Hellenistic Athens*, pp. 132–3); and the name Nicocles, as Wilamowitz

suggests, may be supposed to be a mistake for Nicias, the archon of 296–295 B.C. Textual corruptions have to be recognized in one or two other places in the papyrus ; cf. notes on ll. 48–9, 58–63, 66. It should, however, be noticed that the attribution of the Ἴμβριοι to the year 296–295 is not entirely free from objection. Menander died in 292–291, probably in the latter part of the year, and the total number of his plays is stated as from 105 (Apollodorus) to 109 (Gellius, *N. A.* xvii. 4. 4; Suidas and others make it 108). The *Imbrians* was at most the 79th, and therefore during the last four and a half years of his life the poet must be credited with at least twenty-six plays, nearly six a year. His first piece was brought out in 321, so that his average down to 295 was only three a year. So far then as the question of literary output goes, the earlier date assigned, e. g., by Clinton to the Lachares incident, 299 B. C., would have been more suitable, giving an even average throughout Menander's productive period.

Col. i.

	. . . . .			
	]α			]ειν
	]λ̣εν			]ν̣α̣
	]ροσ			]ι̣
	]μ̣ει		20	]
5	]σ			η δ υποθεσις]
	]			]ε
	]τ̣ον			]κυ
	]ι̣χα			]αι
	]ελι		25	]διε
10	]σω			]ηι
	]εται			]α̣
	]ινο			]εισ
	]			]ο̣
	Ιερεια ης αρχη]		30	]ε̣
15	]ο̣ρε			] . .
	]α̣ α			

Col. ii.

[. . . . . .]ι̣τ̣[. . . . . .]λυσα
[. . . . . .]ετ . [. . . . .]ν̣ και
[. . . . .]ο̣ν η δ ιερ̣[εια πο]λυ μεν

[. . . . .]ησεν τον σ[. . . .]εουν
[. . . .] κατωρυξεν ο[. . .] . ση
[. . . .]νηλθον οι πα[ιδε]ς ο
[δε το πρ]οτερον γ[νο]μενος
[της ιερει]ας ανηρ ν . [. .]ασπα
[. . . . . .] επισκεπτ[ομ]ενης
[. . . . . .]δος π[α. . . .]σασ
[. . . . . .] . [.]σ . [. . . . . .]α
[. . . . . αν]ασφηλας ζητειν
[επε]χειρησεν τον αγαπητον
οικετης δε πεισθεις ηνεχθη
προς την ιερειαν ως θεοφο
ρουμενος θεραπειας ινα α
ξιωθη λαθραι την δ αληθει
αν πεπεισμενος εξειχνευ
σεν ο δε της υποβεβλημε
νης τον υιον αυτη[ς] γνησιος
μειρακισκος την της ιερει
ας θυγατερα γημαι προαιρου
μενος εισεπεμψε την μη
τερα διαλεξομενην προς
την ιε[ρ]ειαν περι αυτου λα
λουσων δε των γυναικων
υποψιαν λαβων και μαλισ
θ υπο του θεραποντος δι
δαχθεις προσωπωι διαλ
λαττων τον νεωτερον των
γιτονων υον ως εαυτου>
προσφωνει γνους δ εκει
νος αυτου το διαμαρτη
μα τον αδελφον προδια
σειει λεγων μεμενηκε
ναι τον πρεσβυτην και παν
τας τους νεους υιους απο
φαινειν αυτου διο και με

τα ταυτα την αληθειαν ε
ξετασαντος του γεροντος
και τον πρεσβυ[τερον] προσ
φωνουντος υ̣ο̣[ν ω]ṣ μαινο
μενον εκει̣[νος απο]π̣εμ
πει αμα δ ο τ̣[. . . . . .]ṣ
υπο του θερα[ποντος . . .

Col. iii.

πο . [. . . . . .
τα̣τ̣[. . . . . .]ω̣τ̣[. . . . . .
μη[. . . . . .]ερω[. . . . . .
ανι̣[. . . . . .] . γαμ[. . . . . .
παγ[. . . .]μενος α[. . . . . .
απα[. . . . .] περιδ[. . . . . .
κον[. . . . .]ων δει̣[. . . . . .
ελθ̣[. . . . . .] ο̣ μεν π[ρεσβυτης
τον υ̣[ιον απ]ο̣λαβω̣[ν γαμει
την [ι]ε̣[ρειαν ο δε υιος αυτου
λαμβαν[ει την θυγατερα των
θρεψαν[των ο δε νεωτερος
και γνησ[ιος των γειτονων
υιος λαμ̣[βαν]ει την [της ιερει
ας ην ηγαπησεν κα[ι ποιουν
ται γαμοι των τριων [. . . . . .
ερως προυξενησε ει̣δ̣[. . . . .
τω̣ν διδοντων ον δ[. . . . .
τα [μ]ε̣ν̣ [ουν] της υποθ̣[εσεως
εσ[τι ταυτα] το δε δ[ραμα των
α[ριστων εχ]ει δε π̣ρ̣[. . . . . .
ε̣υ̣[. . . . . .]ν νεαν υ̣[. . . . .
φι[. . . . . .]υ̣ς οικετη[. . . .
λο[. . . . . .]ν και παν[. . . .
ε̣ . [. . . ε]̣π̣ι πασιν και τ[. . . .

τ̣ο̣[υ] π̣αρ̣αφωνησ̣[ι]ν πρ̣[. . . . .
Ιμβριοι ων αρχη [
Δι οσου χρονου σε Δημε τ̣[. . . .
βελτιστ εγω· ταυτην [εγρα
ψεν επι Νεικοκλεο[υς . . .
την και εβδομηκοστ[ην και
εδωκεν εις εργασιαν [εις τα
Διονυσια ουκ εγενετο δ[ε δια
Λαχαρην τον τυραννο̣[ν επει
τα υπεκρεινατο Καλ[λιπ
πος Αθηναιος [[η]]
η δ υποθεσις
δυο πενητες αλληλω̣[ν φι
λοι κοινον ποιησαμεν[οι τον
βιον Ιμβρον ωικησαν κ̣[αι
διδυμας αδελφας εγη[μαν
κοινοποιησαμενοι π̣[ασαν
αμα και την υπαρξιν φ[ιλο
πονως δε και κατα γην [και
κατα θαλατταν ερ̣γ̣α̣ζ̣[ομε]νοι

Unplaced fragments.

1.	2.	3.
. . .	. .	. .
]τ̣ην δε̣[	]θ̣εισ[	] . [
]κ̣ακαι ο[	]νειν̣[	]π̣οντ̣[
] . υπετε̣[	]τ̣ην[	. .
]ο̣[	. .	
. .		

ll. 37 sqq. 'The former husband of the priestess . . . having recovered tried to seek out the son whom he loved. His servant was persuaded to be brought to the priestess under pretence of being possessed, in order that he might be accorded treatment; and he secretly obtained information and discovered the truth. The true son of the mother of the supposititious child desiring to marry the daughter of the priestess sent his mother to speak with the priestess about him. While the women were talking [the old man, who] had become suspicious, and especially in consequence of the information of his servant that

there was a difference in personal appearance, addresses the younger of his neighbour's sons as his own. The youth discerning his mistake intimidates his brother in advance by saying that the old man was mad and was declaring every young man to be his son. Accordingly when the old man subsequently learned the truth and addressed the elder as his son the latter sends him away as being mad. At the same time . . . the old man having recovered his son marries the priestess, and the son receives the daughter of his foster-parents and the younger and true son of the neighbours receives the daughter of the priestess whom he had loved, and the marriages of all three pairs are celebrated . . . Such are the incidents of the plot. The play is one of the best and . . .

The Imbrians, commencing "For how long a time, Demeas, I.. . .". "My good man, I . . ." This he wrote in the archonship of Nicocles, being his 7[.]th play, and issued it for production at the Dionysia; but it did not take place on account of the tyrant Lachares. The play was subsequently acted by the Athenian Callippus. The plot is as follows: Two poor men who were friends lived in close association at Imbros and married twin sisters; and sharing all their possessions too they worked industriously both on land and sea . . .'

32–42. A fragment containing the central portions of these lines at no point joins directly on to the main piece, but its position, which is commended by the suitability of the restorations resulting in ll. 37–40, is confirmed by the external evidence of both recto and verso.

39. *νο[σησ]ας* (cf. l. 43) could hardly be got into the space.

45. The *οικετης* is doubtless identical with the *θεραπων* of ll. 59 and 76, and is the servant of the old man, whom he assists in the discovery of the lost son.

48–9. The transposition *λαθραι δε την* seems to be necessary, as well as W–M's emendation of *πεπεισμενος* to *πεπυσμενος*.

58–63. Here again the papyrus text is unsatisfactory. The subject of this sentence must be the old man, and probably *ὁ πρεσβύτης* or an equivalent expression has dropped out. In l. 60 also *διαλλάττων* causes difficulty and is well emended by W–M to *διαλλάττειν*, though the addition of a subject, e. g. *αὐτούς*, is still desirable. The meaning will then be that the two young men differed in appearance, one of them not taking after the rest of the family.

66. *μεμενηκεναι* is clearly to be corrected with W–M to *μεμανηκεναι*; cf. ll. 73–4.

72. *ο* in the termination of *προσφωνουντος* was corrected from *α*.

75. *π[ρεσβυτη]ς*, as W–M proposes, looks obvious, but a *π* is hardly to be read. What remains of the first letter is a horizontal stroke which suggests only a *τ*, for though the upper stroke of *π* sometimes projects slightly to the left of the upright, this projection is nowhere else in the papyrus so long as it would be here.

77. The vestige of the letter after *ο* points to *υ* or *ψ* (*υποψιαν*?) or possibly *ν*.

78–85. The fragment containing the middles of the lines, like that at the top of the preceding column, is detached, but its position here, though not so securely fixed, is nevertheless probable. Some dark fibres on the verso serve as a guide to its relative place in the column, and satisfactory supplements in ll. 84–5 are thus obtainable. At the end of the latter line *γαμει* is an inference from l. 92.

87–9. Restored substantially by W–M. *των γειτονων* rather than *εκεινων* is required to fill the lacuna.

93–4. *ερως προυξενησε*, as W–M remarks, hardly sounds like prose and *προυξενησε . . . των διδοντων* would fit into a tetrameter; but the latter parts of the lines do not readily lend themselves to restoration. In l. 93 *ει* may be *συ* and the *δ* is possibly a *β*.

95–7. W–M's restoration is convincing.

98. Possibly τη]ν νεαν κ[ωμωδιαν, but a κ, though possible, is hardly so suitable as ν.

102. παραφωνη was followed by some rounded letter; παραφώνησις does not occur, but παραφωνη εν would be still less satisfactory. τω[ι] could be substituted for το[υ].

104. The insertion of the omitted α of Δημεα may be due to the original scribe. The following letter, if not τ, must be ψ.

106. πρω]την, τρι]την, εκ]την or ενα]την are best suited to the space.

109–10. Restored by W–M. ο of τυραννο[ν is not very satisfactory, but has perhaps undergone some correction.

112. The scribe apparently began to write η δ υποθεσις in this line.

118. π[ασαν W–M.

Fr. 3. This fragment does not well suit ll. 75–6; that it belongs to **1235** is not absolutely certain.

1236. MENANDER, *Epitrepontes*.

9 × 15·6 cm. Fourth century.

A useful addition to the extensive fragments already extant of the Ἐπιτρέποντες is made by the following fragment, part of a vellum leaf inscribed in well-formed sloping uncials of medium size. Though smaller in scale this script shows a general similarity to those of **1011** and **1225**, and is likely to be of approximately the same period. The MS. is thus not far removed in age from the Cairo papyrus, the comparatively late date of which M. Lefebvre now recognizes. Accents, breathings, and marks of elision are added here and there, some by the original scribe, others by a second hand which employed a blacker ink and has also made textual corrections. Stops in two positions, high and medial, occur, and double dots mark changes of speaker, but by a natural extension this symbol has also been sometimes used as a quotation mark to distinguish words put by the speaker into his own or another person's mouth, e.g. recto 8, verso 7. Presumably marginal paragraphi were also employed, but they are no longer discernible where they are expected on the damaged surface of the verso. The recto of the leaf was ruled both horizontally and vertically with a hard point.

Parts of twenty-two lines are preserved on each page, the breadth of which is consistent with the supposition that about an equal number has disappeared—a supposition probable for reasons to be stated below. The lines on the recto correspond with *Epitrep.* 459–80 (Körte, ed. 2), and make three small contributions to the text, the correct completion of l. 465 and probably of l. 464, and the confirmation of a reading concerning which there was a division of opinion in l. 476. The contents of the verso are of more importance, for these, with an exception to be referred to presently, are novel; but unfortunately this side of the leaf is badly damaged, and decipherment is in places difficult and uncertain.

Considerable lacunae occur in the Cairo MS. at a distance of about twenty lines both before and after the passage found here on the recto, and either of these lacunae is therefore available for the new lines of the verso; but it is clear from ll. 8–9 that Charisius is there the speaker, and there can be little doubt that Prof. Körte is right in supposing that we here have the conclusion of the monologue which begins at l. 487. At first sight, indeed, the double dots in l. 7 and the vocative Σμικρίνη suggest a conversation in which Smicrines was taking part, but that is inconsistent with the context, and the dots are easily explained on the analogy of recto 8 as marking a speech within a speech. At l. 10 the slave Onesimus, who in fear of his master's violent mood had left the scene at l. 486, reappears, and on being observed by Charisius, who suspects him of eavesdropping, engages in a dialogue which is carried on through the remainder of the page and to which P. Cairo Fr. U (ll. 501^{1-6}, 510^{1-6}) in all probability also belongs.

But the contribution of **1236** to the reconstruction of this portion of the play does not end here. Further progress becomes possible through the recognition of the coincidence between verso 12 sqq. with P. Cairo Fr. β^1, part of a double leaf hitherto wrongly assigned to the Περικειρομένη (Körte, ed. 2, p. 93). That attribution rested on the supposed occurrence of the name Πολ(έμων) in the margin, but this must be a misreading, which can be corrected only by the aid of the original. If, then, Körte is right, as seems likely, in supposing P. Cairo Fr. H to have been the third sheet of a quire (ed. 2, p. xviii), β must have been the fourth, and Fr. Q, which, if part of the fourth sheet, belonged to its first leaf (Körte, *l. c.*), must be the bottom of β^{1-2}. Q^2 contains remains of 9 lines, β^1 remains of 18 lines; and, since the first verse of β^1 coincides with the twelfth of **1236** verso, 11 more lines at least preceded β^1 1. A total of 38 lines for this first page of the fourth sheet is thus arrived at, which is the largest number of lines found on a page in the Cairo papyrus. This total might be slightly reduced by a combination between the last lines of β^1 and the first of Q^2, e.g., as Körte proposes,

τί φησιν (?)[: ϵ]ἴσει, νὴ τὸν Ἀπόλλω [καὶ θϵ]ού[s.
[τί δέ] με περισπᾷs κτλ.

The abruptness of the intervention of Habrotonon, who according to the current reconstruction takes up the dialogue at this point, would however be a difficulty, but, as Wilamowitz remarks, the restoration of her name in l. 510 is highly conjectural, since all that remains is its last syllable and of this the first *ν* is hardly justified by the facsimile. More probably the dialogue is carried on with Onesimus alone. In any case it is clear from the foregoing figures that **1236**. verso 1 follows very closely, if not immediately, after *Epitrep.* 501. On the supposition that there

was no interval, the number of lines to the page in **1236** works out at 43. The lower part of the verso and β^1 usefully supplement each other, while on β^2 a choral song, the occurrence of which hereabouts had been already suggested by Körte (p. xxix), is marked, and the proof of the division of the *Epitrepontes* into five acts is thus obtained. This indication of a choral ode is a deciding factor in fixing the position of Fr. U, for since there is no extra space between any of the lines on the recto, it follows that these—if they belong to the same leaf as β^{1-2}—must either all precede the eleventh line of β^2, where the direction Χορο῀υ stood, or all follow it. The latter alternative is inconsistent with the apparently close relation of β^1 and Q^2. U^1 therefore probably forms part of the dialogue of Onesimus with Charisius; the appearance of Chaerestratus may naturally be placed in the next scene, and Q^1 will accordingly follow β^2. No convincing combination however has at present been obtained either of **1236**. verso 16–21 (= β^1 5–10) with U^2 or of β^2 with U^1. A further examination of the papyrus might be helpful.

Recto.

. . . . . .

τον [δεσποτην λεγω Χαρισιον χολη
μελαι[να προσπεπτωκεν η τοιουτο τι
τι γαρ αν τις ε̣[ικασειεν αλλο το γεγονος
προς ταις θυραις γ̣α̣ρ̣ [ενδον αρτιως πολυν
χρονον διακυπτων ε̣[νδιατριβεν αθλιος
ο πατηρ δε τῆς νυμφης τ̣ι̣ [περι το]υ̣ [π]ρ̣[αγματος
ελαλει προς εκείνην ως εοικ[ε]ν. ὁ[[ι]] δ' ὅια μεν
ατ
ηλαττε [[το]] χρώμ ἄνδρες ουδ' ειπεῖν καλον:
ω γλυκυτατη δε των λογων ὁίους λεγεις
ανέκραγε την κεφαλην τ' ανεπαταξε σφοδρα
ἄυτοῦ. παλιν τε διαλιπων. ὅιαν λαβων
γυναιχ'[α] ὁ μέλεος ητύχη[κ]α̣· το δε πέρας
ω[ς] παντα διακουσας ἀπηλθ' εισω ποτε
[βρ]υ̣χηθμος ενδον. τ[ι]λμος. εκστασις συχνη·
[εγω γαρ α]λιτήρι[ος πυκ]νον πανυ
[ελεγεν τοι]ουτο[ν εργο]ν εξειργασμενος
[αυτος γεγο]νως τ̣[ε παι]διου νοθου πατηρ
[ουκ εσχον ουδ εδωκα συ]γγνωμης μερος

[ουθεν ατυχουσηι ταυτ εκει]νη· βαρβαρος
[ανηλεης τε λοιδορειτ ερρ]ωμενως
[αυτωι βλεπει θ υφαιμον] ηρεθισμεν[ος
[πεφρικ εγω μεν ανος ειμι τ]ω δεει [480
. . . . . .

Verso.

. . . . . .
[28 letters]ν
[,,] . βαρβαρο .
[. . . . . σ]υν ταυτη σοφῶς
[. . . . . .]ε μέτεισι δια τελους
[. . . . . των δαιμ]ονων τις· ο δε πατηρ
[. .] . . . εστατ᾽ αυτης χρήσεται· τι δε μοι πατρος
[ερ]ω διαρρηδην : εμοι συ Σμικρίνη
[μη] παρεχε πράγματ᾽ ουκ απολείπει μ[[ε]] ἡ γυνη
[τ]ι ουν τараττεις και βιάζη Παμφιλην
Ονη
[τ]ι σ αυ βλέπω γω : πανυ κακῶς εχω σφοδρα·
[ο]ιμοι ταλας· και σο[υ δ]εομαι· τουτοις . ε . . α
μη μ᾽ εγ᾽καταλιπης [:] ουτος επακροώμε[νος
έστηκας ϊερόσυλ εμου [: μ]α τους θεους
αλλ᾽ αρτιως εξηλθον· α[. . . . .] λαθειν [
εσται σε πρα . . μια . . [. . . .] . ησ . . [
παντ᾽ επακροάσει : ποτ[. . . .]ουθ[
[εγ]ω σε λανθανειν ποι[
[βρο]ντῶντα : δια . ε[
[αλλ ου]θεν οφθησε[ι
[τις εισ . .] . αυ . εἶσ . [
. [
[ουκ οισ . . .]ν . : . [
[ουκ ην εμον . . .] . [
. . . . . .

Recto. 3. ε[ικασειεν : [εικ]ασειεν P. Cairo, the letters doubtfully read. The vestige here of the letter after τις well suits ε.

6. *περι το]υ [π]ρ[αγματος*: *περι* . [P. Cairo. The vestiges in **1236**, though slight, are sufficient to exclude most of the proposed restorations; they indicate letters descending somewhat below the line, like *ρ*, *τ*, *υ*, *φ*, *ψ*. Croiset's *τοῦ πράγματος* is thus suitable, and in the Cairo papyrus a *τ* after *περι* is not impossible.

7. *εοικ' ο δ[* P. Cairo, completed by Wilamowitz *[ὡς πυκνά*. Above the deleted *ι* there is an oblique mark, the purpose of which is not evident.

8. The corrections are due to the second hand, which also rewrote the accent of *χρώματ'*, probably altering it from a circumflex.

9. The accents on *οιους* are probable, though not very distinct.

10. *τ' ανεπαταξε*: the reading of P. Cairo, for which Headlam and van Leeuwen proposed to substitute *θ' ἅμ' ἐπάταξε*, is confirmed.

11. *τε*: *δε* P. Cairo, probably rightly.

12. Apparently *γυναικα* was originally written and has been altered by the second hand to *γυναιχ'*. A mark precisely similar to the elision sign also stands above *ι*; possibly it is a miswritten accent.

18. Van Leeuwen's suggestion *συγγν[ώμ]ης [μέ]ρος*, accepted with hesitation by Körte, is happily confirmed. *συγγν[. .]ης* (or *-ν*) *[. .]ρως* (or *ο* for *ω* and *ν* for *ς*) Lefebvre, *συγγν . μην . ρων* doubtfully Jensen.

Verso. 2. *βαρβαρο .*: cf. *Epitrep.* 477.

5. W–M remarks that *μετεισι* in l. 4 suggests *δαιμ]ονων* rather than *γειτ]ονων*.

6. If *[. .] . . . εσταϲ'* is an adverb, as seems to be the case (not *[προ]πετεσταϲ'*, apparently), *αυτης* must be an error for *αυτηι*. For *τι δε μοι πατρος* W–M compares Homer Φ 360 *τί μοι ἔριδος καὶ ἀρωγῆς;*

7. *[ερ]ω* W–M and Körte.

9–10. Either *ουν ταραττεις* or *συνταραττεις* is possible. The final *ν* in *Παμφιλην* is very uncertain and perhaps non-existent, but *βιαζη* is a rather more suitable reading than *διαζη*, and moreover the accented *α* is then correct. The commencement of the next line is very doubtful, but *βλεπω* seems more likely to refer to the appearance of Onesimus on the scene than to stand in connexion with the preceding sentence, and *[τ]ι σ αυ*, which was suggested by W–M, suits the remains sufficiently well.

10–12. Körte thinks that these verses belong to Charisius, the double dots after *γω* only marking the close of his imaginary address to Smicrines, and *Ονη* standing for *Ὀνήσιμος ἐξέρχεται*. This may be so, but the more natural interpretation of the passage as here written is to give *πανυ κακως . . . εγκαταλιπης* to Onesimus, and the words are moreover in thorough accord with the close of his preceding speech, ll. 484–6 *οἴχομαι, ἀπόλωλα . . . Ζεῦ σῶτερ εἴπερ ἐστὶ δυνατόν, σῷζέ με*. The absence of double dots after *εγκαταλιπης*, if it were certain, would be in favour of Körte's view, but it is quite possible that they were written and have disappeared (a hole in the vellum would have removed the upper one at any rate), although the *ς* and the following *ο* of *ουτος* are rather close together.

In l. 11 *σο[υ*, if right, refers to the illegible name at the end of the line, but the reading is very doubtful, and the first letter may be *τ*. The *ο* is followed by a vestige which could belong to a *υ* or another *τ*, but is perhaps due to the penetration of ink from the recto. *ομαι* was apparently preceded either by *ε* or *σ*. After *τουτοις*, . *ε* may possibly be a single letter, *μ*, and it is not clear that the supposed *α* following was the final letter of the line. The second *κ* of *κακως* in l. 10 is a correction by the second hand from *λ*.

12 sqq. From this line onwards Fr. β^1 of the Cairo papyrus (Körte, ed. 2, p. 93) is available for comparison, and the beginnings of ll. 17–22 are restored from that source. In that fragment paragraphi occur below the verses corresponding to ll. 13, 16, 18, 19, 20, 21, 22.

13. μ]α τους θεους W–M, who further proposed ιεροσυλος: ου κτλ., which, however, is unsatisfactory, partly because the termination is apparently -λε, not -λος, partly because ου[μ]α insufficiently fills the space. A negative is unnecessary with αλλ' following, and εμου, though extremely uncertain, is a possible reading. The traces of writing after θεους may be attributed to penetration from the recto.

14. εξηλθον· : or possibly εξηλθον:, the lower dot having disappeared in a hole; but there is no paragraphus in β^1.

15. The remains are very puzzling: the letter before the supposed μ looks more like a υ than anything else. Since παντ' επακροασει in the next line clearly belongs to Charisius, there should be a paragraphus in β^1 below εσται, if ll. 14 and 15 both belong to Onesimus; cf. the preceding note. A paragraphus below εσται is rather suggested by the Cairo facsimile (Plate xlvi), but this may be deceptive.

1237. MENANDER, *Colax*.

7·7 × 9·5 cm. Third century.

That the following fragments belong to the *Colax* of Menander is established by the coincidence of the first two verses of Fr. 1 with ll. 52–3 of **409**. Below l. 53 in that papyrus there is a coronis, and a short line of about twelve letters follows, after which the dialogue is continued. It was supposed both by ourselves and subsequent editors that no more than the conclusion of the defective verse had dropped out; but the view of Wilamowitz that there was a more considerable lacuna is now confirmed, for in **1237** sixteen lines succeed the two already extant verses without any further coincidence with **409**. Of the height of the column in **1237** there is no indication, and perhaps the passage inveighing against flatterers, which in the previously published text follows l. 53, stood in the present papyrus at the foot of Fr. 1, Col. i; the introduction at ll. 16–17 of Gnatho, evidently a parasite, suggests that he was its occasion; but the lacuna in **409** may have been of still greater extent. This name Gnatho is unexpected, for though in the *Eunuchus* of Terence, a play based on the *Colax*, the *parasitus Colax* is called Gnatho, in Menander's play, as is shown by an extant fragment (Kock 293, Körte 2; cf. Plut. *De adul.* 13), this role was filled by Struthias. Unless, therefore, Gnatho be regarded as a nickname of Struthias, more than one parasite figured in the *Colax*; perhaps, as suggested by Wilamowitz, Struthias was the dependant of Bias, Gnatho of Phidias. It is noticeable that the two names are connected by Lucian, *Fugit.* 19 κολακείας ἕνεκα τὸν Γναθωνίδην ἢ τὸν Στρουθίαν ὑπερβαλέσθαι δυνάμενοι. Another addition made by this papyrus to the *dramatis personae* is Δᾶος (Fr. 1. i. 16, ii. 3), who is presumably to be identified as the elderly slave with whom Phidias carries on the dialogue of **409**. ii. The πορνοβόσκος alluded to in Fr. 1. ii. 2 is the speaker of **409**. iii. 78 sqq.

The hand of the papyrus is a rather small sloping semi-cursive, dating

probably from the third century. A single dot in the high position is used as a stop, and the usual double dots in combination with paragraphi denote alternations in the dialogue, the name of the individual speaker being sometimes added above the line. A mark of quantity and a sign of elision occur once each. All these adjuncts are to be credited to the original scribe.

Fr. 1.

Col. i.

ετερωσ]ε· τι διδασκεις κακα·
απ]οβαινεις τᾱδικειν :
]με : ναι :
] . και πεπρακ̣᾽ αρα
]α ελπιδων
] εκεινου μεν ω
]νην δηπου . . . . .
] εχω· το δ εγκα[λειν
] . με· ως ου δεον
]ω τον χρωμενον :
ε]μβεβροντησαι παλαι
]κλινων ματην
]αις χερ[. . .]
] τουτονι
]ς λαμβανειν :
Δαος
:] ουκουν Γναθω[ν
]οιγε : ω Γναθων [
]μβ[
. . . . . .

Col. ii.

περανουμεν : ω[
τον πορνοβοσκο[ν
Δαος
παντων : πολυ . [
α[
[
[
ευ[
μα[
θ . [
. . . . .

Fr. 2.

. . . .
] . μενα[
]ω : χαλ[
]μ οβολου[

Fr. 3.

. .
]εμε[
. .

Fr. 4.

. .
]σει
. .

	Fr. 5.	Fr. 6.
] ẹ̣στιν αρπ̣α[		
5] . σε δ̣οραις [	. . .	. .
] . γαρ̣ σ̣ειτ . [	] . λοτ̣ο̣[	]π̣οτ̣ω̣[
] θελε[	. . .	. .
. . . .		

Fr. 1. i. 2. *τί λυσιτελεῖ⟨ν⟩ ἡμῖν ἀποφαίνεις τἀδικεῖν* **409.** 53, the letters *ειημι* being doubtfully read. *φ* of *ἀποφαίνεις*, which in the facsimile looks uncertain, is clear in the original; in the present passage, however, *φ* is unsuitable, and *αποβαινεις* seems to have been written. *τί λυσιτελεῖ[ς] ἡμῖν; ἀπόβαιν' εἰς τἀδικεῖν* would give a sense (cf. **409.** 51–2 *οὐκ ἄπει ἐκ τῆσ[δε γῆς]*; but *αποβαινεις* is more likely to be a mistake for *ἀποφαίνεις* than vice versa.

6. Or]*ε κεινουμενω*.

13. *αισχει[ον* .] might also be read.

ii. 7–8. The fragment containing the beginnings of these two lines was detached, and its exact distance from ll. 1–4 is not certain.

9. The marginal entry is probably the name of one of the speakers; the initial letter is perhaps *β*.

Fr. 2. 6. Apparently not *γειτο[ν*.

Frs. 5–6. That these fragments belong to **1237** is hardly certain. In Fr. 5 there is a short blank space between the supposed λ and the preceding letter.

1238–40. Fragments of Comedies.

Three minor pieces from unidentified comedies, the two former in the style of the New Comedy, the last belonging to an older age, may be conveniently grouped together.

1238 is a fragment containing the beginnings of a few lines from the top of a column, written in round upright uncials of rather above the medium size, and evidently of an early date in the Roman period; they may be assigned to about the middle of the first century. Changes of speaker within a line are denoted by blank spaces within which the usual double dots are inserted, marginal paragraphi being also employed; and for the sake of greater clearness the names of the speakers have been added in small cursive letters, probably by a different and somewhat later hand, either in the margin or above the line. One of these names, Theron, is known as that of a parasite in a play of Menander from Aelian, *N. A.* ix. 7, and though this coincidence is of course insufficient to determine the authorship, a Menandrean origin for the present fragment is likely enough. Another of the *dramatis personae* was Malthace, a well-established name in comedy, and the initial letter of a third was apparently Π (l. 9).

1239. This is the right-hand portion of a short column of twenty-one lines (cf. note on l. 21), written in medium-sized sloping oval uncials of a common third-century type. *α* is sometimes practically indistinguishable from λ. High

and medial stops are used, the former occasionally taking the shape of a short oblique dash; a colon at the end of l. 14 indicates, as usual, a change of speaker. Rubbing and discoloration have in places effaced or obscured the text, but the general drift of the fragment, in spite of its mutilation, is tolerably clear. Lines 1 sqq. are a sententious discourse upon the advantages of independence: detachment is necessary for happiness; if a man laughs with friends he must also weep with them, and his life becomes exposed to constant change. This theme is then dismissed, and preparations follow for some festal occasion (l. 13). Here too the suggestion is natural that Menander was the author, but its confirmation is still to be found.

1240 consists of four fragments written in a small informal upright script dating probably from the first half of the second century. Names of speakers have been inserted in the margin in a sloping cursive, apparently by a different hand; to which writer the occasional accents and marks of elision in the text are due is questionable. Frs. 1–3 contain beginnings of lines, and it is quite likely that Fr. 1 and Fr. 3 should be joined, in which case there would be a loss of about nine lines between l. 5 and l. 11, and Fr. 2 may partially fill this gap. The indentation of some of the lines, which indicates variety in metre (cf. also Fr. 4, from the end of a line), as well as the participation of the Chorus in the dialogue (l. 11), point clearly to a comedian of the older school, and both Wilamowitz and Körte have suggested that Μυρωνίδ(ης) should be read in l. 1 and the fragments referred to the *Demes* of Eupolis, of which some substantial pieces have lately made their appearance in Cairo (cf. Körte, *Hermes*, xlvii. pp. 276 sqq.). This is an attractive hypothesis, but unfortunately the initial Π in l. 1 seems indubitable. It is not credible that the name was intentionally disguised by Eupolis, especially as the new fragments have shown that Myronides figured in the play as a dead, and not a living person (cf. Körte, *op. cit.*, p. 303). Possibly the Π is a mere blunder; but the name Πύρων is well attested, and Πυρωνίδης occurs in Lucian, *V. H.* i. 20. The proposed identification thus remains highly conjectural. The other character mentioned, an οἰκέτης (ll. 9, 15), gives no assistance towards a solution of the problem.

1238. 10·3 × 7·3 cm. First century. Plate V.

μη ζηλοτυπων μ[
Θηρ^{ω}
ετερα παρουσα : τ[
τουτι τετολμηκε[ν
Μαλ^{θ}
πεισθεισα : εμοι π[

Μαλ$^{\theta}$ κακος κακως απολ[οιτο
ταυτηι λελ[α]ληκ αν[θρωπος
τ̣ο̣[ν α]νδρ· α[.]ε̣ιμειȩ[
[. . . .]ο̣ παρε̣[χ]ετε το[
Π[ ]
[. . . .]σ̣ιν [: οι]μωζε[
. . . . .

3. Or τετολμηκ ο[.
4. The fourth letter of the speaker's name is most probably *θ*, not *α*. Since the next line is attributed to the same person, l. 4 was thrice divided.
6. *αν[θρωπος* is suggested by W–M.
7. The stop is doubtful; if it is right, the next word may be e. g. *α[π]ειμ'* or *α[γ]ει μ'*.

1239. 16·5 × 10·1 cm. Third century.

]ν· αλλ οστις ελαχιστην εχει
] μεριδα μα[[ρ]]καριωτατος
] ει δε συμβεβηκοτων
] . ι̣σεν ουδε εις ποτε·
τ]ο̣υς φιλους· κλαειν· γελαν
] . επι̣ο̣[υ]σαν ημεραν
] . . τ̣ε̣ι μ̣[ε]τ̣αβολην
] πολλα βουλομενος λεγειν
]ιλ̣η̣νι . . λεγειν ορω.
ε]ι̣σϊων ν̣[υ]ν ενθαδε
ω]ν τις· ε̣ι̣ δε̣ την εμην
]ρ̣α̣ . [. . . . . .]θη
δευ]ρο τις σ̣τ̣ε̣[φ]ανους ταχυ
]ρ̣ο̣ . . . [. .] . φ̣ε̣ρει :
]ι̣πρ̣[. . . . .] γ̣ε
] σκυθ . . [. . .] εμε·
]ς· οι τε . [. . . .]ο̣ι·
]ς· οι τε φιλοκαλοι·
] . α̣τ . [
]λωι̣ . [
]ι̣νη[
. . . . .

2. The superfluous ρ was enclosed by dots on each side (that on the right lost), and a third was placed above.

9. If the letters are rightly read, *ἐπ]ιλήνιος* in some form, as Körte remarks, seems indicated; *επ]ιληνιον* is possible.

13. The line may be completed, as proposed by Körte, *παῖδες, φερέτω νῦν.*

16. *σκυθρω[πως]* naturally suggests itself, but though the papyrus is much damaged it is difficult to suppose that the tail of a ρ has entirely disappeared. On the other hand some case of Σκυθης, e. g. Σκυθου, which would suit sufficiently well, is not very satisfactory here.

21. Below this line there is an interval of 1½ cm. before the papyrus breaks off. If this was a complete column, it was abnormally short in comparison with its breadth, though an analogy may be found in P. Rylands 16, which, however, was a MS. of a much more sumptuous kind. But possibly l. 21 was the conclusion of an act, or even of the whole play.

1240. Fr. 1 15·8 × 6·5 cm. Second century.

. . . . .

Fr. 1. [

Πυρωνιδ[ης] *ἆρ ουχι φαν[ερον*
ἤ που μέγ' οι[
ζη · [
κοσμος . [
5 [·] · [
. . . . .

Fr. 2. [ε]*μβαινε παρ[*
κωμαζ' οποιω[
[. . . . .] · *ισ[*
. . .

Fr. 1. ο]ικετης [
10]θαι του[
. . . . . .

Fr. 3. Χο(ρος) *εγω δε φιλ[*
και φιλ . . [
και νυν . [
το[
15 οικ]ετη(ς) *φερ ιδω πλακ[ουντα*

Fr. 4.

. . .
]
]·
] εξιοντας
]
. . .

2. A circumflex has been substituted for an acute accent over η; cf. **1174**. ix. 12, note.

11. The marginal Χο(ρος) can hardly be doubted, though rather above and to the left of the ο there is a short vertical stroke which remains unexplained.

15. πλακ[ουντα W–M; the α is followed by a vertical stroke which is sufficiently consistent with a κ.

1241. CHRESTOMATHY.

22 × 43·6 cm. Second century.

Of the six consecutive columns remaining of this papyrus the four central ones, though damaged in parts, are in a state approaching completeness; the last is broken vertically, while of the first only the ends of a few lines are preserved. The script is a careful uncial, round and upright, rather similar to that of the British Museum Hyperides (fragments in Kenyon's *Palaeography*, Plate xvi), though more regular and ornamental and probably somewhat later in date; it may be referred to the first half of the second century. Other hands of much the same character are **220**, P. Berl. 6845 *ap.* Schubart, *Pap. Graec. Berol.* 19 c. The few corrections which occur are due to the original scribe. Punctuation is effected by a high point, accompanied by marginal paragraphi; at the close of a section the paragraphus is replaced by a coronis. There is some variation in the length of the lines, and short ones have been sometimes, but by no means always, filled up with the usual angular mark. Diaeresis is frequent with an initial ι or υ; a rough breathing apparently occurs in vi. 10. A diplē is placed in the margin opposite a line at v. 5, 24, vi. 25 (cf. **1233**. Fr. 2. ii. 4, note, P. Rylands 55. 33, note), and double dots, one above the other, occur in a similar position at v. 4 (cf. **16**, where the two dots are divided by a horizontal stroke).

The work here partially preserved is a treatise containing historical and mythological information collected in summaries and lists. In Col. i there were short catalogues of famous sculptors, statuaries, painters (ll. 1–5; cf. notes), and grammarians; Col. ii opens with an account of the Alexandrian librarians, and then at l. 21 warfare is abruptly introduced, and this subject is continued through the remainder of the fragment, ii. 21–iv. 10 recounting the persons, mostly

mythological, supposed to have been first responsible for various acts of war, while from iv. 10 onwards the inventors of different weapons are specified. The earlier part of the fragment recalls the Ptolemaic papyrus published by Diels under the title of *Laterculi Alexandrini* (*Abh. Berlin Akad.* 1904), and the second portion is closely analogous to the excerpts from the catalogues of inventors embedded in the writings of certain Greek and Latin authors of the Imperial period, e.g. Clement of Alexandria, Pliny, and Hyginus; cf. M. Kremmer, *De Catalogis Heurematum*. A rather marked similarity to a passage in Servius is noticeable at vi. 19–25; see the note *ad loc.* Though the name of the compiler is unknown, the class to which this treatise is to be referred is thus clear; it is a characteristic product of the Alexandrian erudition which exercised itself in antiquarian research and tabulation. Its age is fixed within well-defined limits, on the one hand by the historical allusions in Col. ii, on the other by the date of the papyrus; it must have been put together, if not towards the close of the Ptolemaic period, under one of the earlier Emperors.

The section dealing with warfare and weapons is, as might be expected, of no great importance, though it includes some mythological and historical details which are not without interest, besides occasional citations of older authorities; Hellanicus (v. 3), Philochorus (v. 6), and perhaps Aristotle (iii. 2) are named. But the most valuable part of the papyrus is the list of Alexandrian librarians in Col. ii, which at last determines the order of the holders of the office under the earlier Ptolemies, and supplies fresh evidence for the much-discussed chronology of Apollonius Rhodius. With him the list begins, the name of Zenodotus having of course preceded towards the end of Col. i. Apollonius, who is said to have been the tutor of Euergetes I (*πρώτου* in l. 5 must be a clerical error for *τρίτου*), was succeeded by Eratosthenes, and Aristophanes of Byzantium, Apollonius *ὁ εἰδογράφος*, and Aristarchus followed. After the death of Philometor occurred the dispersal of the Alexandrian scholars by Euergetes II (Athen. 184 c), and it is highly significant that the next name is that of a military officer, Cydas *ἐκ τῶν λογχοφόρων*, who is otherwise unknown. His mention leaves no room for doubt that it was a definite official position, i.e. the chief librarianship, of which the successive occupants are here enumerated, if this was not already sufficiently evident. Who the successor of Cydas was is not expressly stated; we are next told that under the 9th Ptolemy the grammarians Ammonius, Zenodotus, Diocles, and Apollodorus 'flourished', and the compiler thereupon turns to another topic.

While placing Apollonius Rhodius in the position indicated by his relations to Callimachus and Theocritus, the papyrus explains the mistake in the tradition which brings him down a generation or so later. Suidas describes him as

a contemporary of Eratosthenes and Timarchus, and the successor of the former at the Alexandrian library, and similarly the second Life of Apollonius (Westermann, *Biogr.* 50) records a tradition that he eventually returned from Rhodes to Alexandria and became librarian then. These statements may now be traced to the subsequent appointment of a second Apollonius, ὁ εἰδογράφος, and a confusion of this person with his more famous predecessor not improbably also underlies the hesitating report of Tzetzes, p. 200. 14 (cf. p. 207. 8) πρότερος δὲ ἦν Ζηνόδοτος, ε δὲ ἢ ὁ μετ' αὐτὸν Ἀρίσταρχος: if one Apollonius were counted, Aristarchus would be the fourth from Zenodotus, if two, the fifth. Apollonius Rhodius, therefore, must have been of nearly the same age as his reputed master Callimachus (cf. ii. 2–3, Gercke, *Rhein. Museum*, xliv. 252–3). That he was a learned grammarian as well as a poet was already ascertained. He may have become the teacher of Euergetes about 270 B. C.,—not earlier, since the marriage of Philadelphus and Arsinoë I did not occur before about 285 B. C. His retirement to Rhodes may then be placed, with Knaack (Pauly-Wissowa, *Real-Encycl.*), about 260. But here we are confronted with a difficulty. It might naturally have been supposed that Callimachus filled the post vacated by his discomfited rival, whereas the papyrus asserts that the next holder of the librarianship was Eratosthenes, who according to Suidas owed his appointment to Euergetes, and in 260 B. C. was not more than about fifteen years old (ἐτέχθη δὲ ρκς' Ὀλ.); the statement of Strabo (i. 15) that he was a pupil of Zeno of Citium would indeed imply a greater age. Wilamowitz suggests that the office remained in abeyance during the lifetime of Apollonius, but this can hardly be considered a satisfactory explanation. There was no interregnum after the retirement of Zenodotus, who, if he was succeeded by Apollonius before the latter's departure to Rhodes, and if, as Suidas says, he survived to be the teacher of Aristophanes of Byzantium, withdrew from his office many years before his death. Is it possible that after all the tradition is correct which represents Apollonius as having returned to Alexandria and become librarian comparatively late in life? If Zenodotus and Callimachus both died early in the reign of Euergetes, Apollonius might then have been recalled by his former pupil and have held the librarianship for some years immediately before Eratosthenes. It would then be unnecessary to assume that Zenodotus retired long before his decease, and the unexplained interval between Apollonius and Eratosthenes would disappear. Perhaps this may prove to be the easiest solution.

Col. i.

αγαλ]ματοποι
[οι . . . . . Φειδι]ας Αθηναι
[ος ανδριαντοπ]οιοι δε

[Πολυκλειτος Πυθ]αγορας Σκο
[πας ζωγραφοι Πολυγ]νωτος
8 lines lost?
]ν[ο]ς γραμ
[ματικο . . . . . .]φιλος Ϊ
[. . . . . γρα]μματι
[κ . . . . . Φιλα]δελφου
. . . . . .

Col. ii.

ν[ι]ος Σιλλεως Αλεξανδρευς
ο [κ]αλουμενος Ροδιος Καλ
λ[ι]μαχου γνωριμος· ουτος
εγενετο και διδασκαλος του
πρωτου βασιλεως· τουτον
δ[ι]εδεξατο Ερατοσθενης
μεθ ον Αριστοφανης Απελ
λου Βυζαντιος και Αριστ̣αρ
χος· ειτ Απολλωνιος Αλεξαν
δρευς ο ϊδογραφος καλουμε
νος· μεθ ον Αριστ̣αρχος Αρι
σταρχου Αλεξανδρευς ανω
θεν δε Σαμοθραξ· ουτος και
διδ[α]σκαλος [ε]γενε[το] των
του Φιλοπατορος τεκνων·
μεθ ον Κυδας εκ των λογχο
φ[ο]ρων· επι δε τωι ενατω
[βα]σιλει ηκμασαν Αμμω
[νι]ος και Ζηνο[δοτος] και Διο
[κλ]ης και Απολλο[δ]ωρος γραμ
[μα]τικοι[·] στρατοπ[ε]δον πρω
[το]ν συστησασθα[ι λ]εγεται Α
[σια]ς αφ ου και την [Α]σιαν φα
[σιν] προσαγορευεσθαι· στρα

[το]ν δ εξαγαγεν Απις ο Φο
[ρω]νεως ξυλοις και δερμα
[σι ο]πλισας τους μεθ αυτου·
[πο]λεμον δ ενφυλιον πρω
[τον] ε[ξε]νεγκειν λεγουσιν
[Αγη]ν[ο]ρα ποιμενα συναγα
[γο]ντα και Πελα[σ]γωι επι
[θεμ]ενον εκδιωξαι τουτον·
[πολι]ν δε πορθη[σ]αι Ε[λ]λ̣ηνι
[δα] πρωτον Αμφ[ιτρυω]να
[συν] Κεφαλωι τω[ι Αθην]αι
[ωι]

Col. iii.

ους ειναι Ταφιους [της Κεφαλ
ληνιας χωρας· Αρι[στοτελης
δε περι Πελληνη[ν φησι πρω
την τουτο συμβεβ[ηκεναι
τινες δε ου μονον [εξανδρα
ποδισθηναι φασιν τ[ην Πελλη
νην ὑπο Κλεισθεν[ους οτ ε
στρατευσεν μετα Σ̣ι̣κ̣[υωνι
ων αλλα και τας γυναι[κας αυ
των και τας θυγατερα[ς αιχμα
λωτισθεισας κατα[πορνευθη
ναι· νεκρους δ υπο[σπονδους α
ποδουναι λε[γουσιν πρωτον
Ηρ[ακλεα . .] . . . . . .
τ . . [. . . . . των ε
ναντ[ι]ων φασι . [. . . . . .
[ε]ξαιτησασθαι π[. . . . . .
[. . . . . .] κα[τ]α . [. . . . . .
π . [. .]ντα . . . [. . . . . .
[. .]ωτημα[.]ηλω . [. . . . . .

[. .] μολις . . ξαι υπ[. . . . . .
[. . .]μησ . . σ . α . εσθα[ι . . .
[κ]ατα πολεμον . ειν . . . . [.
[αν]ελεσθαι πρωτον Θησεα [
προς Θηβαιους οτε των ε
πτα επι Θηβας στρατευσαν
των και αταφων οντων τα
σωματα λαβων εθαψεν· φο
νον εμφυλιον πρωτος πε
ποιηκεναι λεγεται Αιτωλος
Απιν τον Ϊους αποκτε[ι]νας
αγωνιζομενος προς αυτον
επι των Αζανος αθλων α
[Κ]ηφευς εθηκεν· τινες δε
Ιξιονα φ[ασ]ιν αρχηγον εμ
φυλιου φον[ο]υ γενεσθαι α

Col. iv.

[ποκτει]ναντα Ηιονεα τον
[πενθερον]
[εδικασε] δε τους εμφυλιους
[εν δικασ]τηριον ποιησας
[Φορωνευ]ς ο Ϊναχου· αδελ
[φων δε π]ρωτον λεγουσιν γε
[νεσθαι φ]ονους εν Θηβαις Ϊ
[σμηνο]υ και Κλααιτου των Ω
[κεανο]υ περι Μελιας της α
[δελφ]ης· οπλα δε πολεμικα
[κατ]ασκευασασθαι λεγουσιν
[οι] μεν Αρη· τινες δε Κυκλω
[πα]ς εν τωι εν Ευβοιαι σπη
[λαι]ωι ο καλειται Τε[[κ]]χιον·
[οπ]λισαι δε πρωτον τευχε

[σιν] Βριαρεων των προτε
[ρον] ανθρωπων δοραις το σω
[μ]α σκεπαζοντων· ως δε τι
[ν]ες ἱστορουσιν Αρη· αλλοι δε
[φασ]ι̣ν οπλα πρωτον αρηϊα
[Ενυα]λιον τον Διος εν Θραι
[κηι π]οιησαι ο̣ν̣ υ̣[πο] Α̣λ̣ω̣ε
[ως κα]ι̣ των παιδω̣[ν δε]θη
[ναι Α]π̣ολλωνα δε α̣π̣[οκ]τ̣ει
[να]ν̣τ̣α τουτους ρυσασθαι αυ
τον· ετεροι δε πρωτους μεν
χαλκα οπ̣λ̣α̣ ενδυναι φασιν
ποιησαντας Κουρητας ε̣ν̣
Ευβοιαι καθ̣οπ̣λισαν̣τ̣α̣ς
τους μεθ αυ̣τ̣[ω]ν̣ . . . τ̣ . . . .
Κυμινδιν την̣ . . . . . [.]ν
βασιλισσαν κ̣ . . . . . ν̣ο[. .]
αλλοι δ Αιγυπτι[ους λεγουσι]
οπλα τ επ ανθ̣ρ̣ω̣π̣[ους ποιη]
σασθαι και δοραις σ̣κ̣[επασθηνα]ι̣
ετι δ ιματια ϋ̣φ̣[η]ν̣[αι και ιστι]

Col. v.

α και ποδεωνα[ς κατασκευα
σαμενους πλευσ[αι σιδηρ]α̣ δε
οπλα πρωτος Ελλ[α]ν̣[ι]κος κα
τασκευασασθαι φησιν Σανε̣υ
νον Σκυθων οντα βα[σ]ιλε
α· Φ[ι]λοχορος δε καθοπλι
σιν γενεσθαι πρωτον λεγει
επι Κεκροπος δορυ και δερ
ματος αγριου περιβολην· ϋ
στερον δ οτ ηδη βοες εθυ
οντο βοεας τους εν τηι Ατ

τικηι ποιησασθαι· ασπι›
δα δε πρωτος λεγεται Δανα
ος εις Αργος κομισαι· ως δε
τινες ἱστορουσιν πρωτος
κατεσκευασατο Ακρισιος
εν Αργει πολεμησας προς
Προιτον τον αδελφον· αλλοι
δε φασιν ου τον Ακρισιον αλ
λα Προιτον ασπιδας εν Αρ
γει κατασκευασασθαι και ταυ
τας ξυλινας· οι δε χαλκην α
σπιδα πρωτον ποιησασθαι
›Πυρριν Θερμαιου Κρητα οι
κουντα εν Οφιουσσηι νησωι·
τουτον δε και την ενοπλι
ον ορχησιν το[υ]ς Ε̣τ̣εοκρητας
διδαξαι̣ [τα]ι̣ς ασπισιν οχα
να και ε̣[τερ]ο̣πλα Καρας λε
γεται καταδειξαι· ως δε τι›
νες ἱστορουσιν προτερον τας
ασπιδας π̣ε[ρ]ι̣ τους ωμους πε
ρ[ι]βαλλομενων Αρ̣γ̣ειοι πρω
τοι πορπακα[ς] και οχεις περι
θεντες εις τ̣[ην αριστ]ερ̣α̣ν πε
ριεθεντο· τοι̣[. . . . .]π̣ο . [. . .]

Col. vi.

[. .]ν οτ επ̣[ι . . . . . εστρα (?)
[τ]ευον το[. . . . . .
[. .]ησαμε[ν . . . . . παρ
[μ]ην ὑπ Ιλλ[υριων . . . . . .
[.]ησθαι· θυρ̣[εον . . . . . .
των δημα . [. . . . . Σα
μοθραικης σ[αλπιγγας δε

πρωτους φησι[ν κατασκευα
σασθαι Τυρρην[ους . . . . . .
Τυρρηνου [. . . . . .
Αρδηλου [. . . . . Αρ
δηλον [. . . . . .
Αρεως [. . . . . .
προβολ[. . . . . δι
δασκαλο[. των . . . . . .
νων· ετε[ροι δε λεγου
σι δη οπλ[α . . . . . .
την δε καλ[ουμενην πελτην
ὕπο Θραικω[ν ευρησθαι ξιφος
δε πρωτον κα[τασκευασασθαι
φασιν Λυκαονα [τον Πελα
σγου· το δε ξιφοδ[ρεπανον ο
δη τινες καλο[υσιν αρπην
Περσεα [τ]ον Διος ε[τεροι
δε Πηλεα τον Αι[ακου
μαχαιραν δε επ Αμειν[ιαν
α[.] . . . [

5 lines lost.

χ[
φα[
. . . .

i. 1–4. Restored by W–M; cf. Diels, *Laterculi Alex.* vii. 3–9, where Pheidias, Praxiteles, and Scopas are grouped together as *ἀγαλματοποιοί*, and Myron, Lysippus, Polycleitus, and Phyromachus follow as *ἀνδριαντοποιοί*.

5. Cf. *Laterculi Alex.* l. c., where the *ζωγράφοι* come next before the *ἀγαλματοποιοί*, and Pliny, *N. H.* vii. 205, Quintil. xii. 10. 3.

14–17. There can be little doubt that this fragment belongs to Col. i, but its exact position is hardly certain. The place assigned to it is suggested chiefly by a dark fibre passing below l. 14 and continued in the margin of Col. ii.

ii. 1–20. '. . . Apollonius son of Silleus, of Alexandria, called the Rhodian, the disciple of Callimachus; he was also the teacher of the third king. He was succeeded by Eratosthenes, after whom came Aristophanes son of Apelles of Byzantium, then Apollonius of Alexandria the so-called Classifier, and after him Aristarchus son of Aristarchus, of

Alexandria, but originally of Samothrace; he became also the teacher of the children of Philometor. He was followed by Cydas, of the spearmen; and under the ninth king there flourished Ammonius, Zenodotus, Diocles, and Apollodorus the grammarians.'

1. The name of the father of Apollonius is given both as Σιλλεύς and Ἰλλεύς; cf. *Vit.* 1 and 2 (Westermann, *Biogr.* 50, Keil Schol. Apoll. Rhod. p. 532). Suidas, like the papyrus, gives only Σιλλεύς.

2–3. Καλλ[ι]μαχου γνωριμος: cf. *Vit.* 1 Καλλιμάχου μαθητής (so Suidas), *Vit.* 2 ἐμαθήτευσε Καλλιμάχῳ ἐν Ἀλεξανδρείᾳ, and introd., p. 101.

5. πρωτου is an obvious mistake for τριτου, i. e. Euergetes I.

8. και Αριστ̣αρχος is doubtless an interpolation, since Aristarchus recurs with a full description in ll. 11–15.

9–10. Cf. Etym. Magn. 295. 52 Ἀπολλών⟨ιος⟩ εἰδογράφος, ἐπειδὴ εὐφυὴς ὢν ἐν τῇ βιβλιοθήκῃ τὰ εἴδη τοῖς εἴδεσιν ἐπένειμεν, Schol. Pindar, *Pyth.* ii. init.

15. Φιλοπατορος is an error either for Επιφανους or Φιλομητορος; cf. Athen. 71 b Πτολεμαῖος δ' Εὐεργέτης βασιλεὺς Αἰγύπτου, εἷς ὢν τῶν Ἀριστάρχου τοῦ γραμματικοῦ μαθητῶν, and Suidas, s. v. Ἀρίσταρχος: γέγονε δὲ . . . ἐπὶ Πτολ. τοῦ Φιλομήτορος, οὗ καὶ τὸν υἱὸν (sc. Εὐπάτορα) ἐπαίδευσεν. Φιλομητορος is palaeographically the easier correction, Επιφανους will better suit the plural τεκνων, for it is likely enough, as Busch, *De bibliothecariis Alex.*, p. 53, has argued, that Aristarchus taught Philometor as well as his brother Euergetes.

16. We have not found another instance of the use of λογχοφόρος as a military technical term in Egypt.

17–18. του ενατου βασιλεως is expected; moreover Euergetes II, if he is here meant, is usually called the seventh or eighth Ptolemy.

19. Ζηνο[δοτος]: or possibly Ζηνο[δωρος], the author of ten books Περὶ τῆς Ὁμήρου συνηθείας, to whom H. Schrader would assign also other works mentioned by Suidas, s. v. Ζηνόδοτος Ἀλεξανδρεύς. If Ζηνο[δοτος is rightly restored, either Z. of Mallus, ὁ Κρατήτειος (so W–M), or Z. of Alexandria, may be supposed to be meant,—if indeed these two grammarians are to be distinguished; cf. Susemihl, *Alex. Litt.-Gesch.* ii, pp. 14–15, 192–3, 711.

Διοκλης: this may be the grammarian cited in Schol. A on N 103, Schol. BT on X 208, Schol. ξ 132, τ 457; whether Δ. ὁ γραμματικός mentioned in Artemid. *Oneir.* iv. 70 is the same person is doubtful. There would not be room for Διο[γεν]ης.

20. Apollodorus of Athens was, like Ammonius (l. 18), a disciple of Aristarchus.

21–iii. 14. 'The first man to establish a camp is said to have been Asias, after whom Asia is supposed to be called; while Apis son of Phoroneus is said to have led forth an army, arming his followers with clubs and hides. Intestine war was first begun, it is said, by Agenor, who collected some shepherds together, and, attacking Pelasgus drove him out. A Hellenic city was first sacked by Amphitryon with Cephalus of Athens, (their foes) being Taphians of Cephallenia; Aristotle however states that this first happened at Pellene, and some say that not only was Pellene enslaved by Cleisthenes when he marched against it with the Sicyonians, but that the captive wives and daughters were reduced to prostitution. The first to restore the slain under a truce is said to have been Heracles . . .'

22–4. Cf. Hdt. iv. 45 τούτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ Ἀσίεω τοῦ Κότυος τοῦ Μάνεω κεκλῆσθαι τὴν Ἀσίην. The attribution of the first στρατόπεδον to Asias is apparently novel. In l. 24 the stop is not certain.

24–7. According to Apollod. ii. 1. 1 Apis was a βίαιος τύραννος, who was conspired against by Thelxion and Telchin.

The second ε of εξαγαγειν seems to have been corrected from ι, and the ν also shows signs of alteration.

30–1. l. *ποιμενας*. Agenor and Pelasgus were brothers according to Schol. Eurip. *Orest.* 920 and Hellanicus *ap.* Eustath. Γ 75. Their conflict is apparently not elsewhere recorded.

33–iii. 2. For the expedition of Amphitryon and Cephalus against the Taphians cf. Apollod. ii. 4. 7, Strabo 456, &c. The construction of the sentence is harsh, and probably something has dropped out. At the end of l. 35 *Δηιονος* cannot be read, and the remains suggest]αι rather than]ωι; moreover there would hardly be room for *τω[ι Αθηναι]ωι*. We have therefore supposed that there was an incomplete line at the bottom of the column; cf. iv. 2, where a similar blank occurs. This view may be supported by two considerations, (1) the awkwardness of *ους ειναι Ταφιους*, which must refer back to *[πολι]ν*, and (2) the fact that ii. 35 ranges with iii. 35, not iii. 36. Perhaps something like *⟨τούτων δὲ τοὺς πολεμί⟩ους* stood in the original. Ε[λ]ληνι[δα], which is doubtless right, was recognized by W–M.

iii. 2. The name of the authority cited unfortunately remains doubtful. A name beginning with Ari- is probable, but the letter before the lacuna may also be *γ*, *κ*, *ν*, or possibly another *ρ*. *η* and *π* are unsuitable. Ἀρι[στοτέλης is a probable restoration (cf. e. g. Clem. Alex. *Strom.* i. 16. 77, Schol. Pindar, *Pyth.* ii. 127, Pliny, *N. H.* vii. 195, 197, &c.), especially as Aristotle wrote a treatise on the constitution of Pellene.

3–8. Cf. Zenob. i. 57 in the version of MS. Bodleianus 207 *Ἀπελλαῖοι περισωθέντες ἀπὸ τοῦ πρὸς Κλεισθένην πολέμου κτλ.*, where W–M had rightly emended Ἀπελλαῖοι to Πελλαναῖοι (*Hermes*, xliv. 474).

11. *κατα[πορνευθη]ναι* was restored by W–M.

14. Ηρ[ακλεα W–M, comparing Plutarch, *Thes.* 29 *ὅτι δὲ Ἡρακλῆς πρῶτος ἀνέδωκε νεκροὺς τοῖς πολεμίοις ἐν τοῖς περὶ Ἡρακλέους γέγραπται.*

22–iv. 9. 'The first to recover the slain in war was Theseus in the affair with the Thebans, when he received and buried the bodies of the Seven who had marched against Thebes and remained unburied. The first to shed kindred blood is said to have been Aetolus, who killed Apis son of Io when competing against him at the games celebrated by Cepheus in honour of Azan; but some say that the original shedder of kindred blood was Ixion, who killed his father-in-law Eïoneus. A trial for murder of kindred was held by Phoroneus son of Inachus, who constituted a single court. It is said that the first murder of brothers took place at Thebes when Ismenus and Caantus the sons of Oceanus fought on account of their sister Melia.'

22–8. Cf. Plutarch, *Thes.* 29 *συνέπραξε δὲ* (sc. *ὁ Θησεὺς*) *καὶ Ἀδράστῳ τὴν ἀναίρεσιν τῶν ὑπὸ τῇ Καδμείᾳ πεσόντων, οὐχ ὡς Εὐριπίδης ἐποίησεν ἐν τραγῳδίᾳ, μάχῃ τῶν Θηβαίων κρατήσας* (so too Apollod. iii. 7. 1), *ἀλλὰ πείσας καὶ σπεισάμενος· οὕτω γὰρ οἱ πλεῖστοι λέγουσι· Φιλόχορος δὲ καὶ σπονδὰς περὶ νεκρῶν ἀναιρέσεως γενέσθαι πρώτας ἐκείνας.*

The arrangement of the beginning of the sentence is doubtful. *δε νεκρους* can certainly not be read at the end of l. 23, nor is *κειμενους* satisfactory, the fourth letter after *πολεμον* being apparently *ν* not *μ*. *εσθα[ι δε . . . και νεκρο[υς* also suggests itself, but this again is, to say the least, unconvincing, and the verb in l. 22 was at any rate not *σπείσασθαι*.

28–34. Cf. Pausan. v. 1. 8 *Ἄπιν γὰρ τὸν Ἰάσονος . . . ἀπέκτεινεν Αἰτωλὸς ἐπελάσας τὸ ἅρμα τεθέντων ἐπὶ Ἀζᾶνι ἄθλων*, viii. 4. 5 *ἐπὶ δὲ Ἀζᾶνος τοῦ Ἀρκάδος τελευτήσαντι ἆθλα ἐτέθη πρῶτον*, Schol. Pindar, *Ol.* iii. 19. The name of the person who instituted the games is not given in these passages; W–M's restoration of [Κ]ηφευς is plausible, though that personage does not seem to have occurred elsewhere in connexion with the story of Azan. That Apis is described in l. 31 as the son of Io is no doubt to be traced to the Greek identification of the Egyptian Apis with Epaphus (cf. Hdt. ii. 153).

34. *τινες δε*: e.g. Pherecydes *ap.* Schol. Apollon. Rhod. iii. 62, Pindar, *Pyth.* ii. 31–2.

iv. 3–9. The restoration is largely due to W–M. In ll. 3–4 a satisfactory sense is obtained by the supplements adopted, though possibly the blank in the previous line points to some dislocation; cf. ii. 35 and note *ad loc.* For Phoroneus as *κριτής* cf. Pausan. ii. 15. 5, where he is represented as having been the arbiter in a dispute between Poseidon and Hera. Here he seems to figure as the founder of the Argive tribunal for homicide.

7. It seems clear that *φονους* stood in the papyrus. Κλαάιτου is a corruption of Κααντου or Καανθου, for whom cf. Pausan. x. 9. 5. According to the Theban story there given, Caanthus was slain when seeking to recover his sister Melia from Apollo; the version of the papyrus apparently eliminated the god and represented Caanthus and Ismenus as having engaged in a fratricidal combat.

10–v. 35. 'Weapons of war according to some were constructed by Ares, according to others by the Cyclopes in the cave in Euboea called Teuchion; and the first person to employ armour, it is said, was Briareos, while previously men protected their bodies with skins; some, however, state that Ares was the first. Others say that weapons were first made in Thrace by Enyalius son of Zeus, who was bound by Aloeus and his sons and rescued by Apollo, who killed them. According to others weapons of bronze were first made and worn by the Curetes in Euboea, who equipped their followers and [attacked] Cymindis queen of [the Chalcideans?]. Others again say that the Egyptians made offensive armour and protected themselves with skins and also wove garments and constructed sails and sheets and so navigated. Hellanicus says that Saneunos king of Scythia first constructed weapons of iron, while Philochorus states that arms were first made in the time of Cecrops and consisted of a spear and a covering fashioned of the skin of wild beasts, but afterwards when oxen came to be sacrificed the inhabitants of Attica made shields of ox-hide. Shields are said to have been first brought by Danaus to Argos; but according to the account of some Acrisius first constructed them at Argos when he fought against his brother Proetus, while according to others it was not Acrisius but Proetus who constructed shields at Argos, and these of wood; others state that a bronze shield was first made by Pyrrhis (?) son of Thermaeus, a Cretan living in the island of Ophiussa, and that it was he who taught the Eteocretes the war-dance. Handles for shields, and other implements, are said to have been introduced by the Carians; some, however, narrate that whereas formerly men had hung their shields on their shoulders, the Argives first supplied them with loops and bars and put them on the left arm.'

12–18. Cf. Schol. A Homer, K 439 *εἰρῆσθαι δὲ αὐτὰ* (sc. *τὰ τεύχεα*) *Ἴστρος φησὶ παρὰ τὸ ἐν Τευχίῳ τῷ Εὐβοϊκῷ κατεσκευάσθαι πρῶτον ὑπὸ Κυκλώπων*, Eustath. 817. 21 *καινότερον δέ πως ὁ Ἴστρος παράγει. φησὶ γὰρ τὰ πολεμικὰ τεύχη οὕτω κληθῆναι ἀπὸ Τευχίου, Εὐβοϊκοῦ τόπου, ἐν ᾧ, φησί, κατασκευάσθησαν ὑπὸ Κυκλώπων.* Istrus, then, is presumably our author's source for this statement about the Euboean Cyclopes. In connexion with the reference of the Cyclopes and Briareos to Euboea W–M notes that in Hesych. s. v. *Τιτανίδα* Euboea figures as the daughter of Briareos. Briareos is included among the Cyclopes in Schol. Theocr. i. 65. The latter frequently appear as metal-workers in association with Hephaestus in ancient works of art; cf. also e. g. Pliny, *N. H.* vii. 197 *aerariam fabricam alii Chalybas alii Cyclopas* (*monstrasse putant*) . . . *fabricam ferream invenere Cyclopes*, Apollod. i. 2. 1, Tatian, *Ad Gr.* 1. χ of *τευχιον* seems to have been altered as well as the *κ*; probably *τεκλιον* was first written.

19–25. The suggestion of W–M that the story of the imprisonment of Ares by the Aloadae was in this passage transferred to Enyalius was confirmed by a subsequent decipherment of the latter half of l. 22; the correctness of this reading, in spite of the scantiness of the remains, can hardly be doubted. Since Enyalius is here in accordance with

the later mythology differentiated from Ares, it is curious that he is still described as the son of Zeus; elsewhere he appears as the son of Ares or of Cronus (Schol. Aristoph. *Peace* 456, Eustath. 944. 55, Hesych. s. v.). *εν θραι[κηι]* is in accordance with the apparently Thracian origin of the myth of the Aloadae; cf. Eustath. 673. 50, where a Thracian Enyalius is said to have been killed by Ares. In l. 23 the obvious *δε]θηναι* hardly fills the space, and some other verb may have been used.

26–32. For the Euboean Curetes as the first to employ bronze armour cf. Steph. Byz., s. v. Αἴδηψος, *Ἐπαφρόδιτος δὲ μαρτυρεῖ ἐκεῖ χαλκὸν πρῶτον εὑρεθῆναι καὶ πρῶτον χαλκὸν ἐκεῖ ἐνεδύσαντο οἱ Κούρητες*, Strabo 472 *ἐκείνους δὲ* (sc. *τοὺς* K.) *Κρῆτας, περιθέσθαι δ' ὅπλα χαλκᾶ πρώτους ἐν Εὐβοίᾳ*, Servius, *Aen.* ix. 503 *scuta aerea gestare Curetes primi invenerunt.*

The name *Κύμινδις*, which was recognized in l. 31 by W–M, is apparently a variant of *Κόμβη*, a word probably derived from the same root. According to Diodor. iv. 72, Steph. Byz. s. v. *Χαλκίς*, Zenob. vi. 50, &c., *Κόμβη* was also called *Χαλκίς*, and *χαλκίς = κύμινδις* according to Homer, Ξ 291 *χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν*; cf. Schol. T *ad loc. οἱ δὲ τὴν μητέρα τῶν Κορυβάντων Χαλκίδα φασίν.* Though the general sense of the passage is clear, the wording of ll. 29–32, which are in parts almost effaced, remains doubtful; something like *τους μεθ αυτων και προς* K. *την Χαλκιδεων βασιλισσαν πολεμησαντας* is expected. *και προς* is not impossible, the supposed *τ* being perhaps part of a *π*; but in l. 31 it is difficult to reconcile the vestiges with *Χαλκιδεων*, and in l. 29 it is not certain that one or two letters, e. g. *δε*, did not follow *καθοπλισαντας*.

33–5. Cf. Hdt. iv. 180 *ἀπὸ γὰρ Αἰγύπτου καὶ τὴν ἀσπίδα καὶ τὸ κράνος φημὶ ἀπῖχθαι ἐς τοὺς Ἕλληνας.* According to Pliny, *N. H.* vii. 200 *proelium Afri contra Aegyptios primi fecere fustibus quos vocant phalangas*; cf. Hygin. 274. 29. *επ ανθρωπ[ους* is not very satisfactory; *ο* might be read instead of the *θ*, and the succeeding letters are quite doubtful. In l. 35 *σκ[επασθηνα]ι* is a rather long supplement for the lacuna.

36–v. 2. Line 36 was restored by W–M. Cf. Clem. Alex. *Strom.* i. xvi. 76 *ἐπί τε Σεμιράμεως* (*sic*) *βασιλέως Αἰγυπτίων τὰ βύσσινα ἱμάτια εὑρῆσθαι ἱστοροῦσιν*, Pliny, *N. H.* vii. 196 *Aegyptii textilia*, Martian. Cap. ii. 158 *Isis in Aegypto lini usum . . . monstravit*, and for the Egyptian origin of sails, Hygin. 277. 37 *velificia prima invenit Isis*, Cassiod. *Var.* v. 7 *hoc velum Isis rati prima suspendit.*

v. 2–5. Since bronze arms have already been dealt with and Scythian is a familiar epithet of iron (e. g. Aesch. *Theb.* 817) W–M's *σιδηρ]ι* is attractive, though the space is somewhat narrow. *χαλκ]ᾶι*, however (cf. e. g. Pliny, *N. H.* vii. 197 *aes conflare et temperare Aristoteles Lydum Scytham monstrasse*), would be no improvement in this respect. Saneunos in l. 4 is otherwise unknown.

12–13. Cf. the note on iv. 33–5.

15–22. Cf. Apollod. ii. 2. 1 *Ἀκρίσιος καὶ Προῖτος . . . πολεμοῦντες εὗρον ἀσπίδας πρῶτοι* (so Pliny, *H. N.* vii. 200), Schol. Eurip. *Or.* 965 *φασὶ δὲ ὅτι ἐν τῷ πολέμῳ τούτῳ* (of P. and A.) *πρῶτον ξυλίναις ἀσπίσιν ἐχρήσαντο Ἀργεῖοι.*

22–8. *Πυρριν* is presumably a misspelling of *Πυρριχον*, but the patronymic *Θερμαίου* is novel and also the connexion with Ophiussa, which will be the island in the neighbourhood of Crete mentioned by Pliny, *N. H.* iv. 61. According to Nicol. Damasc. *ap.* Stob. *Flor.* xliv. 41, Pyrrichus was a native of Cydonia. For his invention of the war-dance see e. g. Ephorus *ap.* Strabo 480 *ἐνοπλίῳ ὀρχήσει ἣν καταδεῖξαι Κουρῆτα πρῶτον, ὕστερον δὲ καὶ* ⟨*Πύρριχον τὸν*?⟩ *συντάξαντα τὴν κληθεῖσαν ἀπ' αὐτοῦ πυρρίχην*, Schol. Pindar, *Pyth.* ii. 127, Eustath. 771. 49 sqq. Others derived the *πυρρίχη* from Pyrrhus, e. g. Etym. Magn. 699. 1, Lucian, *De salt.* 9.

28–36. Cf. Hdt. i. 171 *ὄχανα οὗτοί εἰσι* (sc. *οἱ Κᾶρες*) *οἱ ποιησάμενοι πρῶτοι· τέως δὲ ἄνευ ὀχάνων ἐφόρεον τὰς ἀσπίδας πάντες . . . περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικείμενοι*, Schol. A Homer, Θ 193. In l. 29 *ε[τερ]οπλα* is not very satisfactory, some specific device

corresponding with ὄχανα being rather expected; moreover, there is barely room for the three letters in the lacuna. The first letter was, however, certainly either ε or θ, and the ο is fairly secure, the only possible alternative being ω. In l. 31 των is wanted before προτερον. The last few lines of this column are disfigured by extraneous marks which have made πι in l. 32 look like τεσ.

vi. 3–4. Cf. Clem. Alex. *Strom.* i. 16. 75 ὁμοίως δὲ καὶ Ἰλλυριοὶ τὴν καλουμένην πάρμην (so W–M for πέλτην) ἐξεῦρον.

5–6. θυρ[εον (W–M) looks probable, but it remains to find in other sources a connexion with Samothrace. According to Clem. Alex. l. c. the θυρεός was the invention of the Samnite Itanus; cf. Athen. 273 f. In l. 6 α of δημα . [is written over an ο.

7. σ[αλπιγγας is the obvious restoration (cf. Aesch. *Eum.* 568, Diod. v. 40, Athen. 184 a, Pausan. ii. 21. 3, Schol. T Homer, Σ 219, Clem. Alex. *Strom.* i. 16. 74, &c.), though this invention comes in somewhat awkwardly at the present point. In l. 10 the rough breathing can hardly be evaded; an overwritten ε is inadmissible.

11. Αρδηλος is apparently not otherwise attested. He cannot be identified with Ἄρδαλος son of Hephaestus, the discoverer of the flute, in whose name, as W–M remarks, the α is certainly short.

18–19. Cf. Clem. Alex. *Strom.* i. 16. 75 Θρᾷκες πρῶτοι τὴν καλουμένην ἅρπην εὗρον (ἔστι δὲ μάχαιρα καμπύλη) καὶ πρῶτοι πέλταις ἐπὶ τῶν ἵππων ἐχρήσαντο, Eurip. *Alc.* 498 Θρηκίας πέλτης, Hdt. vii. 75, Dion. Hal. *A. R.* ii. 70. ἅρπην is wanted in l. 23 below and so cannot be restored here.

19–25. Cf. Servius, *Aen.* ix. 503 *Lycaon Arcas gladium longiore lamina produxisse narratur. Peleus primus machaeram dicitur invenisse. harpen, id est curvum gladium in modum falcis, a Perseo inventam multi dixerunt.* The similarity of this passage to the papyrus suggests a common source. For ξιφοδρεπανον cf. Hesych. ξιφοδ. ἡ λεγομένη ἅρπη, and for the ἅρπη of Perseus, with which he is commonly represented, cf. Pherecyd. 26 and Apollod. ii. 4. 2, who says that it was given him by Hermes.

26. If Αμειν[ιαν is right there was a reference here to the legend of Narcissus, who according to the account of Conon c. 24 sent a sword to the disdained lover Ameinias. The letters αμ, though imperfect, are very probable, and the slight vestige of the final letter suits ν sufficiently well.

1242. Greeks and Jews before Trajan.

15·8 × 53·9 cm. Early third century.

This interesting and instructive text, describing an audience by the Emperor Trajan of rival Greek and Jewish emissaries from Alexandria, is another fragment of the Alexandrian anti-Semitic and 'nationalist' literature, of which several specimens have already made their appearance. Those published prior to 1909 have been conveniently put together and studied anew by Wilcken in *Abhandl. d. phil.-hist. Kl. d. k. Sächs. Gesellsch. d. Wissensch.* xxvii. 23; a recent addition is **1089**, which is probably to be referred to the same class. To one member of the extant group **1242** stands in an especially close relation. In P. Par. 68 + Brit. Mus. 1 (i, p. 229), of whose contents B. G. U. 341 is a second recension (Wilcken, *op. cit.*, pp. 807–22), a chief part is played by a certain Paulus, and another speaker is Theon; these two names recur in **1242**, and Paulus is described as the

professional advocate on the Alexandrian side. Nevertheless P. Par. 68, &c., and the present papyrus cannot refer to the same occasion. In the former, as the references to the Dacian war (i. 13), to the praefect Lupus (i. 5, iv. 3), and to hostilities in Egypt (πόλεμος, ii. 3–6) and a Jewish 'king' (i. 5–6) show, the date must be subsequent to the great Jewish outbreak which began in Egypt and Cyrene in A. D. 115. In his first discussion in *Hermes*, xxvii. 464 sqq., Wilcken supposed that the proceedings in question took place before Trajan at Antioch shortly before his death; but subsequently he adopted the more probable view of T. Reinach that the Emperor concerned was Hadrian. In 1242, on the other hand, not only is the Emperor expressly named as Trajan, but the scene is Rome, to which city Trajan did not return after his departure to the east in A.D. 114. The proceedings here described are therefore prior to that event, and thus necessarily prior also to those of P. Par. 68, &c. That the *personnel* of these two Alexandrian missions was to some extent identical is no cause for surprise, if they were dispatched within the space of a few years. If in the meantime there had been a change of Emperor, there would perhaps have been the less reason for an entire change of envoys. In what circumstances the present mission originated is unknown; it is clear, however, from the Emperor's language in ll. 35–7 that hostility to the Jews at Alexandria had assumed an active form.

Parts of four consecutive columns remain, the first three in good preservation so far as they go; but the tops of the columns are lost throughout, and the number of lines thus missing cannot be determined. This loss is the more unfortunate because it is clear from the broad blank space (7 cm.) in front of Col. i that that column was the first of the roll, and its opening sentences would have been of particular interest. As it now stands, the papyrus commences with an account of the members of the Alexandrian mission, the names of eleven persons remaining, including two gymnasiarchs, a gymnasiarch-elect, and a distinguished ex-official, besides Paulus, who had volunteered his services as advocate for the party. The Jewish mission, which was appointed as a counterweight to that of their rivals, consisted of seven persons only—a number perhaps selected on account of its mystical associations. The two parties then set out, each carrying with them, it is surprising to read, 'their own gods' (i. 17–18; cf. the note *ad loc.*); and they arrived at Rome at the beginning of spring. A place was appointed for the audience, and meanwhile, we are told, the Empress Plotina displayed an active sympathy with the Jewish cause, and under her influence Trajan adopted at the outset an anti-Alexandrian attitude. The next column reports an exciting dialogue between the Emperor and Hermaïscus, a man of high birth (ll. 44–5), whose name does not occur among those of the Alexandrian envoys preserved in Col. i but presumably preceded.

He boldly accuses the Emperor of Jewish bias; sweat is seen to break out on the image of Sarapis carried by the Alexandrians; and for a time panic and confusion reign. Here the papyrus fails; from the scanty remains of the next column little can be extracted beyond a mention of the Emperor Claudius, where it is natural to see a reference to the earlier Alexandrian mission of which a partial account is preserved in B. G. U. 511 and P. Cairo 10448 (Wilcken, *op. cit.*, pp. 800-6).

The literary character which has come to be recognized in documents of this class is in this latest example especially evident. In the account of the preliminaries to the hearing, the formal phrases which must have stood in the original account of the proceedings are entirely dropped; details concerning place, time, and the council in attendance upon the Emperor disappear, and from a bare statement that a place was fixed the writer proceeds at once to a picturesque description of the entry of the envoys. **1242** here differs widely from B. G. U. 511, where the protocol-form is maintained; nevertheless the third person is still used and not, as in P. Par. 68. i. 8–10, the first. Similarly in the pro-Jewish activity attributed to the Empress and the introduction of the portent at the end of Col. iii, the hand of the artistic redactor is unmistakable, as well as the party bias with which he wrote. It may, however, still be maintained that, as Wilcken holds, though manipulated for political purposes, the basis of this literature was the authentic official records.

The text was written on the verso of the papyrus in an upright, semi-cursive hand, probably near the beginning of the third century. Some corrections have been introduced by the copyist into his work, but inaccuracies and corruptions remain. A high stop is occasionally employed. *ν* at the end of the line sometimes takes the form of a horizontal stroke above the preceding vowel. A comma-like mark is inserted between two gutturals in l. 35. On the recto are parts of three columns, numbered 34–6, in second-century cursive, containing copies of contracts of lease; a date in the reign of Antoninus is mentioned in Col. i.

Col. i.

. . . . . .

. [22 letters]β[.]ῤ[. .] . [

ξ[21 „]μοσ[.] . υ-

σμεν[. . . . .]α . [. . . Διον]ύσιος ὁ ἐν

πολλαῖς ἐ[πιτρο]παῖς γεν[ό]μενος καὶ

Σαλούιος, Ἰού[λι]ος Σαλούιος, Τειμαγένης,

Πάστωρ γυμνασίαρχος, Ἰούλιος Φανίας,
Φιλόξενος ἀ[π]οδεδειγμένος γυμνασίαρ-
χος, Σωτίων γυμνασίαρχος, Θέων,
Ἀθηνόδωρος, Παῦλος Τύριος τῷ γένει
αὐθαίρετος συνήγορος ὑπὲρ Ἀλεξαν-
δρέων. ταῦτα μαθόντες οἱ Ἰουδαίου
καὶ αὐτοὶ τοῦ ἰδίου ἔθνους προχιρίζον-
ται πρέσβεις, χειροτονοῦνται δὲ Σίμων,
Γλαύκων, Θεύδης, Ὀνίας, Κόλων, Ἰάκουμ-
βος καὶ Σώπατρος Ἀντιοχεὺς τῷ γένει
συνήγορος ὑπὲρ Ἰουδαίων. ἀνάγον-
ται μὲν οὖν τῆς πόλεως ἕκαστοι βαστά-
ζοντες τοὺς ἰδίους θεούς, Ἀλεξανδρεῖς

5. σαλονΐος ἰου[λι]ος σαλονΐος Pap. 6. ἰουλιος Pap. 8. A high point after χος at the beginning of the line may be accidental. 10. αι of αυθαιρετος written above ε, which is crossed through. ὑπερ Pap.; so in l. 16. 11. ἰουδαιου Pap.; so *passim.* l. Ἰουδαῖοι. 12. ἴδιου Pap.; so in l. 18. 13. χ of χειροτονουνται corr. 14. ἰακουμβος Pap. 16. συνῆγορος Pap., perhaps unintentionally; but cf. e. g. B. G. U. 511. ii. 1.

Col. ii.

. . . . . .
[. . . . .]ρ[. . . . .]τ̣ι̣[. . . .] . [. . .
[. . . . .]ισ . . [. . . . .] . [. . .]δω[. . .]σ̣υν̣[
[. . . . .] . [. . .] . ο[.]μ̣[.]ν̣ . [. .] μετ̣αδίδωσ̣[ι] τοῖς σ̣ὺν [
αὐτοῖς λό[γο]ν, καὶ λήξαντος τοῦ χειμῶνος
ὁρμίζοντ̣[αι εἰ]ς τὴν Ῥώμην. ἔμ̣α̣θεν ὁ Αὐτοκρά-
τωρ ὅτι πάρ[εισι] πρέσβεις Ἰουδαίων καὶ Ἀλεξαν-
δρέων κα[ὶ ἐ]τάξαντο τὴν χώραν τε ἀμφοτέρων
ἀκούσεται· [ἡ] δὲ Πλωτεῖνα ἀπαντᾷ τοὺς συνκλη-
τικοὺ[ς] π[αρ]α̣γενέσθαι κατὰ Ἀλεξανδρέων καὶ
τοῖς Ἰουδ[α]ίοις βοηθῆσαι. καὶ πρῶτοι εἰσελθόν-
τες οἱ Ἰουδαῖοι ἀσπάζονται τὸν Αὐτοκρά-
τορα Τραιανόν, ὁ δὲ Καῖσαρ εὐμενέστατα αὐ-
τοὺς ἠσπ[άσ]ατο καὶ αὐτός, ἤδη προπεπισμέ-
νος ὑπὸ [τ]ῆ̣ς Πλωτείνης. μετ' ἀτοὺς εἰσέρ-

χονται Ἀ[λ]εξανδρέων πρέσβεις καὶ ἀσπά-
ζοντε τ[ὸ]ν Αὐτοκράτορα, ὁ δὲ οὐκ ἀπηντή-
σατο ἀλλ' [εἶ]πεν Χαιρετίζετέ με ὡς ἄξιοι τυγ-
χάνοντ[ες] τοῦ χαίρειν, τοιαῦτα χαλεπὰ τολ-
μήσαντε[ς] Ἰουδαίοις; ἀλλὰ πορεύεσθαι καὶ

25. τε added above the line. 28. α of βοηθησαι corr. from ε. ω of πρωτοι written above ο, which is crossed through. εισελθō Pap. 30. τραϊανον Pap. 32. ὕπο Pap. πλωτεινης· Pap. Second ε of εισερχονται written above η, and between χ and ο a letter or part of one deleted. 32. ατους = αὐτούς, as often. 33. l. ἀσπάζονται. 34. αυτοκρατορα· Pap. 35. τυγ'χανοντ[ες] Pap. 37. l. πορεύεσθε.

Col. iii.

. . . . . .
[. . . . .]ισ[
[. . . . .]ον Ἰουδ[αι . . . . .] . [. . . . .]ησ[
. [. . .] μ̣ε̣λε[τ]ᾷς τὸ θανεῖν καταφρο[νήσ]ας τοῦ θανάτου [
ὥστε κἀμοὶ αὐθάδως ἀποκρεινόμενος. Ἑρμαΐσκος εἶπ[εν
Ἀλλὰ λυπούμεθα ὅτι τὸ συνέδριόν σου ἐπλήσθη τῶν [
ἀνοσίων Ἰουδαίων. Καῖσαρ εἶπεν Ἴδε δεύτερόν σοι
λέγω, Ἑρμαΐσκε, αὐθάδως ἀποκρείνῃ πεποιθὼς τῷ
σεαυτοῦ γένει. Ἑρμαΐσκος εἶπεν Τί αὐθάδως ἀποκρί-
νομαι, μέγιστε Αὐτοκράτωρ; δίδαξόν με. Καῖσαρ εἶπεν
Ὅτι τὸ συνέδριόν μου Ἰουδαίων ἐποίησας. Ἑρμαΐσκος·
Οὐκοῦν χαλεπόν ἐστι τὸ ὄνομα τῶν Ἰουδαίων; ὠφί-
λεις οὖν πάλι τοῖς σεαυτοῦ βοηθεῖν καὶ μὴ τοῖς ἀνοσί-
οις Ἰουδαίοις συνηγορεῖν. ταῦτα λέγοντος Ἑρμαΐσκου
ἡ τοῦ Σαράπιδος προτομὴ ἣν ἐβάσταζον οἱ πρεσ-
βεῖς αἰφνίδιον ἵδρωσεν, θεασάμενος δὲ Τραιανὸς
ἀπεθαύμασ[ε]ν, καὶ μεθ' ὀλίγον συνδρομαὶ ἐγένον-
το εἰς [τὴ]ν Ῥώμην κραυγαί τε πανπληθεῖς ἐξεβο-
ῶντ[ο κ]αὶ πά[ν]τες ἔφευγαν εἰς τὰ ὑψηλὰ μέρη τῶν λό-|[φων

41. l. ἀποκρίνεσθαι. ερμαϊσκος Pap.; so in l. 47. 43. After ιουδαιων a short blank space. ἴδε Pap. 45. γενει· Pap. 47. εποιησας· Pap. 48. l. ὀφείλεις or ὤφειλες. 52. ἵδρωσεν . . . τραϊανος Pap. 55. ὕψηλα Pap.

Col. iv.

. . . . . .
[. .]τ̣[
καὶ τ̣[
ποτ̣[
κλυ[
σου . [
ναι τ̣[
. . ε̣[
δεσ[
. . [
τεσ[
ωσ[
α̣π[
. . .
η̣[
μ̣[
ἀλλ[.] . η καὶ τηλικαύτη[
τας. Κλαύδιος Ἀθηγ̣[όδωρος (?)
ἐπὶ τοῦ θεοῦ Κλαυδίου [
λέγει Ἀνάξιοι μὲν ι̣[
σ̣ο̣υσιν γὰρ αἰὰν λοιδορ̣[
πων εἶναι καπ̣ . [. . .]τ̣[
ον τῆς ὄψεως [. . .]ε̣[ἀ-
σεβεῖς ὄντες [

71. Before κλαυδιος a blank space. 73. αναξειοι was originally written, but the ε seems to have been crossed through. 74. l. ἐάν. 77. ε of οντες written above ο, which is crossed through.

Fragments.

1. . .
]κ[
]π̣[
. .

2. . .
]ε̣[
]ν̣[
] . [
. .

ll. 3–18. '. . . [? Dion]ysius, who had held several procuratorships, Salvius, Julius Salvius, Timagenes, Pastor, gymnasiarch, Julius Phanias, Philoxenus, gymnasiarch-elect, Sotion, gymnasiarch, Theon, Athenodorus, Paulus, a Tyrian by birth, voluntary advocate for the Alexandrians. On learning this the Jews also selected envoys on behalf of their own race, their nominees being Simon, Glaucon, Theudes, Onias, Colon, Jacob, and Sopater, by birth of Antioch, advocate for the Jews. Thereupon they started from the city, each party taking their own gods, the Alexandrians [a bust of Sarapis, the Jews . . .'

ll. 22–37. '. . . and at the end of the winter they landed at Rome. The Emperor learned that envoys of the Jews and Alexandrians had arrived, and appointed a place for hearing them both; and Plotina approached the senators so that they might appear against the Alexandrians and assist the Jews. The Jews were the first to enter and greeted the Emperor Trajan, who greeted them very affably in his turn, having been already won over by Plotina. The Alexandrian envoys next entered and greeted the Emperor, who did not return their salute, but said "Do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews? Begone and . . ."'

ll. 40–55. '"". . . presumably] you are studying how to die, being so contemptuous of death as to answer me insolently." Hermaïscus said, "We are distressed that your council chamber has been filled with godless Jews." The Emperor said, "See, I tell you a second time, Hermaïscus, you are answering me insolently in reliance upon your birth." Hermaïscus said, "What insolent answer am I making, mightiest Emperor? Explain to me." The Emperor said, "Because you describe my council as dominated by Jews." Hermaïscus: "So the name of the Jews is irksome to you? You ought then to turn round and help your own people, and not to defend the godless Jews." While Hermaïscus said this, sweat suddenly broke out on the bust of Sarapis which the envoys carried, and Trajan seeing it marvelled; and presently there were tumults in Rome and many shouts were raised, and all fled to the high parts of the hills . . .'

9–10. Παῦλος . . . *συνήγορος*: probably Paulus occupied the same position on the occasion described in P. Par. 68, rather than that of the leader of the mission, as supposed by Wilcken, *op. cit.*, p. 815.

16–18. This statement that the Jews as well as the Alexandrians took with them 'their own gods' is extraordinary. The sentence must obviously have continued 'Αλεξανδρεῖς [μὲν . . . 'Ιουδαῖοι δὲ . . . It would have been very interesting to know what divine symbol accompanied the Jewish envoys. That of the Alexandrians, as appears later (l. 51), was a bust of Sarapis.

21–2. The remains would suit *αυτους* rather better than *αυτοις*, and the preceding *συν* is also very doubtful.

24–6. Some emendation is necessary here. In l. 24 *παρ[εισι]* seems to be wanted and may just be squeezed in, since *ρ* is a narrow letter and *ει* and *σι* need not occupy more space than *ε* and *σ* alone; it is unlikely that *παρισι* was written. The *ρ* is represented by a slight vestige which has been taken to belong to the tail. In ll. 25–6 *κα[ὶ ἐ]τάξατο τὴν χ. ὥστε ἀμφοτέρων ἀκούσεσθαι* may be restored; or perhaps, as Wilcken suggests, *τε* is for *τῇ*, i.e. *ᾗ*, with which *ἀκούσεται* could be retained. To read *ὅτι πά[λιν] . . . κα[τε]τάξαντο* would give a less satisfactory sense; the preliminary arrangements would naturally not rest with the envoys. Cf. B. G. U. 511. i. 17 *μετετάξατο [Κλαύδιος Καῖσαρ εἰς αὔ]ριον ἀκοῦσαι αὐτῶν.*

26. The interest of Plotina in the affair, attested here and in ll. 31–2, has its analogue in that of Agrippina on the occasion of the embassy to Claudius; cf. B. G. U. 511. ii. 7–8 *πα[ρούσης Σαβαστῆς μετὰ] τῶν ματρωνῶν. τοῖς συνκλητικοῖ[ς]* is expected after *ἁπαντᾷ*; cf. l. 11, where *ιουδαιου* has been written for *-οι*. *συγκλητικοί* attended Claudius according to B. G. U., l. c.

40. μελε[τ]ᾶς τὸ θανεῖν: cf. Plato, *Phaedo* 67 e οἱ ὀρθῶς φιλοσοφοῦντες ἀποθνήσκειν μελετῶσι.

53–5. Cf. **33**. iii. 8–14, where the condemnation of Appianus is represented as the occasion of a tumult, though there is not the same rhetorical exaggeration as here.

71. That the name begins a new sentence is indicated by the preceding blank space; it is however possible that this blank is due to the scaling of the ink. Ἀθην[όδωρος is suggested by l. 9, but the absence there of Κλαύδιος makes it very doubtful whether the same person is meant.

73. Between λεγει and αναξιοι there is a short space in which a slight trace of ink is discernible, and perhaps λεγεις should be read.

Fragments. These two unplaced fragments are narrow strips containing incomplete letters.

III. EXTANT CLASSICAL AUTHORS

1243. Apollonius Rhodius, *Argonautica* iii.

11·6 × 7·5 cm. Second century.

These few lines from the bottom of a column are written in an informal uncial script very similar to that of **841** A–B (P. Oxy. V, Plates i–ii), and no doubt of about the same period; it is likely to fall well within the second century. Stops in the high position are used, and accents, breathings, and marks of elision have been freely inserted, apparently by a diorthotes who has made corrections in l. 1062, and whose ink in comparison with that of the text is of a rather stronger black. An otherwise unrecorded variant occurs in l. 1058.

As in **841**, the literary text is on the verso of the papyrus; the recto contains the ends of a few lines apparently from a second-century survey-list.

. . . . . .

[σπειρομενων οφιος δν]οφὲ[ρην επι βωλον οδοντων
[αι κεν ορινομενους πολ]εα[ς νειοιο δοκευσης
[λαθρη] λᾶαν [α]φε[ς στιβαρω]τερον· ο[ι δ αν επ αυτω
[καρχαλ]έαι κυνες ὠ[στε πε]ρι βρώ[μης ολεκοιεν
[αλληλ]ους κα[ι] δ' [α]υτος επε[ι]γεο δηϊο[τητος
[ιθυσαι] το δε κωας ες Ελλαδα τοῖο γ' ε[κητι

[οισεαι] εξ Αιης τηλοῦ ποθι· νέισεο δ' εμ[πης
[ηι φιλ]ον ή τοι ἐά[[ν]]δεν [[ε]]φορμηθε[ντι νεεσθαι
[ως αρ ε]φη κ[αι] σῖγα ποδ̣ῶ̣ν̣ παρος οσσ[ε βαλουσα

1058. καρχαλ]εαι: καρχαλέοι MSS., καρχαρέοι Et. Mag. 493. 1. The rough breathing and accent on the two omegas are probable, but not quite certain.

1059. ι of δηιο[τητος is joined to the preceding η by a diagonal stroke, which is not easily accounted for. It is hardly likely that διν was first written.

1060. There is a spot of ink, perhaps accidental, at the top of a hole in the papyrus between ο and γ of τοιο γ.

1061. νεισεο is also the spelling of Laur. Guelf.

1062. ή: so Laur. Vatt., Merkel; ἦ Vrat. Pariss., εἰ Guelf. vulg. ν of εανδεν was deleted by the corrector who substituted α for ε in αφορμηθεν[τι.

1244. Herodotus i.

Fr. 1 16·6 × 13 cm. Early second century.

The following fragment from the top of a column, with the ends and beginnings of a few lines from the columns immediately adjoining it, is written in irregular upright uncials of medium size which appear to date from the earlier part of the second century. A somewhat similar, though much better formed, hand is seen for example in 220 (P. Oxy. II, Plate vi). The columns have a pronounced slope to the right. Diacritical signs are scarce; the diaeresis takes the form of a horizontal stroke in l. 31, and a stop in the medial position apparently occurs in the same line. The text displays a tendency to omission of words, but is otherwise good; a reading adopted by Hude from 18 is supported (l. 3), and a commonly accepted emendation of Schaefer also finds confirmation (l. 31).

On the verso are some incomplete lines from the ends of two columns written in round informal uncials which are also likely to fall within the second century. The subject is not clear; the names Σαραπίων,]κ̣ανιανός, and Ἀγαθὸς Δαίμων (?) are mentioned, and the Latin word νωμενκλάτωρ occurs twice in the plural.

Col. i.

[σι το ιρον το εν Ασ]καλωνι
[και τοισι τουτων] α̣ι̣ει εκγο
[νοισι ενεσκηψε] η θε
[ος θηλεαν νουσον] ωστε
5 [αμα λεγουσι τε οι Σ]κυθαι

Col. ii.

περ και προτερον και την
τε Νινον ειλον ως δε ειλον
εν ε̣ι̣[ερο]̣ι̣[σ]ι̣ λογοισι δηλω
15 σω και τ[ο]υς Ασσυριους υπο
χειριους εποιησαντο πλην

[δια τουτο νοσε]ειν και ο
[ραν παρ εωυτ]οισι τους
[απικνεομενους ες την]
[Σκυθικην χωρην] ως δι
[ακεαται τους καλε]ουσι ε
[ναρεας οι Σκυθαι] ε̣π̣[ι] μ̣ε̣ν̣ 106
. . . . .

της Βαβυλωνιης μοιρης
μ[ετ]α δε ταυτα Κυαξ[α]ρης
μεν βασιλευσας τεσσερα
κοντα̣ ε[τεα] συν τοισι Σκυ
[θαι] ηρξαν τελευται εκδε
κετα[ι] δε Αστυαγης ο Κυαξα
ρεω [π]α̣ι̣[ς] την βασιληϊην
και οι εγενετο̣ [θ]υγατη[ρ
τη [ο]υν[ο]μα εθετ[ο Μαν
δανη[ν] την εδ[ο]κεε [Αστυ
αγης εν τωι̣ υπνωι̣ ο̣[υρη
σ̣[α]ι̣ ωσ[τε] πλησαι μεν [την
εωυτου πολιν επικατα [
κλ[υ]σαι δε και την Ασιην πα [
[σα]ν· ῡπερθεμενος δ[ε
τ̣[ω]ν μαγων τ[ο]ισι ονε[ι
. . . . . .

Col. iii.

νομ[α ην Καμβυσης τον
ευ[ρισκε οικιης μεν εον
τα [αγαθης
. . . . .
α]μ̣π̣[ελον
ε]π̣ι̣[σ]χ̣[ειν
πασα]ν̣ ιδ̣[ων
υ]περθε[μενος
ονειρο]πολ̣[οι
. . . .

Unplaced fragment.

. .
. [
ε̣[
. .

3. η: so 18. 11 and Longinus, Hude; ὁ MSS.

6. σφεας seems to have been omitted after τουτο; the lacuna is of the same size as that in the following line.

8. The papyrus is preserved at the end of this line, but the ink has entirely disappeared.

27. τοσουτον was apparently omitted after ο[υρη]σ[α]ι. The remains of that word are not

securely identified, but ο[υρη sufficiently fills l. 27, and σ[α]ι suits the vestiges at the beginning of l. 28, while τ[ο]ν does not. Cf. l. 6.

31. Schaefer's correction of the MSS. reading ὑποθέμενος is confirmed.

36–40. The position of this fragment in the column is uncertain, and therefore the restoration is not carried beyond the completion of imperfect words.

1245. Thucydides i.

25·3 × 22·6 cm. Fourth century.

A fragment from a papyrus roll, well written in medium-sized upright uncials of the square so-called Biblical type. This style is now known to go back to the beginning of the third century, if not to the end of the second (cf. 661, P. Rylands 16 [1]), but the present papyrus is probably not to be reckoned among the earliest examples, partly on account of the formation of some of the letters, partly of the colour of the ink, which is of the brown colour common in the Byzantine age. 1245 is therefore more likely to belong to the fourth century than to the latter part of the third. The ends of lines are not kept very even, and the angular mark which is elsewhere often used to disguise irregularity is not here employed. Some corrections have been introduced by a second hand, to which the occasional high stops are apparently also due.

Textually the papyrus is of no special interest. A few variations from the mediaeval MSS. occur, both by way of addition (ll. 7, 12) and omission (ll. 49, 84), but they are unimportant. Some agreements with C and CG are noticeable in ll. 100, 110, and 123. The scribe was weak in orthography, being particularly liable to the confusion of αι and ε, and these errors have sometimes been passed over by the corrector. ξυν stands side by side with ττ, for which σσ has once been substituted (l. 113). Iota adscript is usually written, and sometimes obtrudes where it is not wanted.

Col. i.		Col. ii.
[μη εμποδιον] ειναι	139. 4	ξ̣[υ]νεσ[ε]ως με[τ]αποι
[το ψηφισμα ειρη]		[εισθ]αι· ενδεχετε γαρ
[νης αλλα καθε]λειν		τ[ας ξ]υμφο[ρ]ας των
[και παρελθων Περι]κλης		π̣[ραγμ]ατων ουχ ητ
[ο Ξανθιππου αν]ηρ		[το]ν αμα[θ]ως [χ]ωρησ[[ε]]αι
[κατ εκεινον το]ν		[η] κε [τ]ας διανο[ι]ας του

[1] These two papyri have been strangely confused by Gardthausen in the new edition of his *Palaeographie*, ii, pp. 131–2. It is not, of course, the Oxyrhynchus papyrus, but P. Rylands 16, which has on the verso the dated letter of Heroninus.

[χρονον πρωτο]ς ων
[Αθηναιων λεγ]ειν τε
[και πρασσειν] δυνα
[τωτατος παρηι]νει τοι
[αδε της μεν] γνω 140. 1
[μης ω ανδρες Α]θηναι
[οι αει της αυτη]ς εχο
[μαι μη εικειν Π]ελο
[ποννησιοις και]περ
[ειδως τους ανθ]ρω
[πους ου τηι αυτ]ῃι ορ
[γηι αναπειθομε]νους
[τε πολεμειν και] εν
[τωι εργωι πρασσ]ον
[τας προς δε τας ξ]υμ
[φορας και τας γν]ωμας
[τρεπομενους ο]ρωι
[δε και νυν ομοι]α και
[παραπλησια ξυμβ]ου
[λευτεα μοι οντα και] τους
[αναπειθομενους] [[η]]μων
[δικαιω τοις κοιν]ῃι δο
[ξασιν ην αρα τι και] σφαλ
[λωμεθα βοηθειν] η μη
[δε κατορθουντα]ς της
α[νθ]ρ[ωπο]υ δι οπερ και
την τυχην οσα αν
παρα [λο]γον ξυμβηι
ειωθαμεν α[ι]τιασθαι·
Λακ[ε]δαιμονιοι δε 140. 2
προτερον τε ηλοι η
σαν επιβουλευον
τες ημειν και νυν
ουχ ηκισ[τ]α ειρημε
νον γαρ δικας μεν
των διαφ[ορ]ων αλ
ληλοις [διδοναι ε]
χειν δε ε[κ]ατερους
α εχομε[ν ο]υτε αυ
τοι δικα[ς πω] ῃτησαν
οτε ημω[ν] διδοντων
δεχοντα[ι] βουλον
ται δε πολεμωι μαλ
λον τα εγκληματα
η λογοις διαλυεσθαι
και επιταττοντες
ηδη και ουκετι αιτι
ω[μ]ε[ν]οι παρεισι· Πο 140. 3
τει[δαιας τε] γαρ [α]παν
ϊστα[σθαι κελ]ευουσ[ι]

Col. iii.

[και Αιγιν]αν αυτο
νο[μον α]φιεναι και
το Μ[ε]γα[ρε]ων ψηφισ
μα καθα[ι]ρειν· οι δε
τελευτα[ιοι] οιδε ηκον
τες και τ[ου]ς Ελληνας
προαγορευουσιν

Col. iv.

καταστη[σαιτε αυτοις
απο του ϊ[σου υμειν
μαλλον π[ρ]ο[σ]φ[ερεσθαι
αυτοθεν δ]ῃ [διανοη 141. 1
θητε η υ[π]α[κο]υειν
πριν τι βλ[α]β[η]ῃ[αι η ει
πολεμησ[ομ]ε[ν ωσπερ

αυτονομους αφει
εναι ὑμων δε μηδεις 140. 4
νομισηι περι βραχε
ος αν πολεμειν ει το
Μεγαρεων ψηφισμα
μη καθελοιμεν ο
περ μαλιστα πρου
χονται ει κα[θ]ερε
θειηι μη αν γιγνεσ
σθαι τον πολεμον
μηδ [ε]ν υμειν αυ
τοις αιτιαν υπολι
π[[η]]σθαι ως δια μικρον
επολεμησατε· το γαρ 140. 5
βραχυ τουτο πασαν
υμων εχει την βεβαι
ωσιν και πειραν της
γνωμης οις ει ξυγχω
ρησετε και αλλο τι
μειζον ευθυς επιτα
χθησεσθε ως φοβωι
και τ[ο]υτο υπακου
σαντ[ε]ς· απισχυρισα
μενο[ι] δε σαφες αν
εμοιγε αμ[εινον δο
κει ειναι κα[ι επι μεγα
ληι και επι βρα[χειαι
ομοιως προφ[ασει μη
[[ηι]]ξοντες μηδ[ε ξυν
φοβωι εξοντ[ες α κε
κτημεθα· τη[ν γαρ αυ
την δυναται [δουλω
σιν η [τ]ε μεγ[ιστη και
η ελαχιστη δ[ικαιω
σις απο των [ομοιων
προ δικης το[ις πελας
επιτα[[σσ τ]]ομ[ενη τα 141. 2
δε του πολεμ[ου και
των εκατερο[ις υπαρ
χοντων ω[ς ουκ α
σθενεστερ[α εξομεν
γνωτε καθ [εκαστον
ακου[οντες αυτουρ 141. 3
γοι τε γαρ ει[σι Πελο
ποννησιο[ι και ου
τε ἰδιαι ουτ ε[ν κοινωι
χρηματ[α] ε̣σ̣[τιν ε̣πειτα
χρονιων π[ολεμων

7. ων : om. MSS.

12. It is clear from the size of the lacuna that the papyrus agreed with Dion. Hal. *Thuc. iud.* 920. 14 in inserting ανδρες, which the MSS. omit.

26. The supplement is rather longer than what a comparison of the preceding and following lines indicates, and μοι was perhaps omitted.

36. ς of αμαθως was corrected by the first hand from ν. The alteration of [χ]ωρησε to -σαι is due to the corrector.

49. διδόναι καὶ δέχεσθαι MSS.

56. τα εγκληματα η λογοις : ἢ λόγ. τὰ ἐγκλ. MSS. α of τα was altered from ε.

60. π]αρεισι : so ABDEFG ; πάρεισιν C, Hude.

Ποτει[δαιας : so Hude ; Ποτιδ. MSS. But the spelling of the papyrus counts for little.

78. l. γιγνεσθαι.

81. l. *υπολιπησθε*. It is curious that the corrector, while substituting *η* for *ε*, has left the termination untouched.

84. *βραχυ*: *βραχυ τι* MSS.

87. *ε* of *ει* has been corrected by the second hand from *σ*.

89. *ι* of *επι* was lengthened by the second hand.

93. *αν*: so MSS., though AEF have *καταστήσετε*, whence Madvig conjectured *ἐγκαταστήσετε*, Richards *δὴ καταστήσετε*. But the future form is easily explicable as originating in the common interchange of *ε* and *αι*, of which this papyrus offers several examples.

100. *ωσπερ* (CG) fills the lacuna better than *ως* (ABEF).

110. *η*: so CG; om. ABEF.

123. The papyrus evidently agreed with C in omitting *αὐτοῖς* which is added after *ἐστιν* by ABEFG; cf. Syrianus *αὐτοῖς ἐστιν*, Lex. Vindob. *εἰσιν αὐτοῖς*. Hude omits *αὐτοῖς*, Stuart Jones retains it.

1246. THUCYDIDES vii.

9·6 × 7 cm. Early second century.

This small fragment from the seventh book of Thucydides is written in the hand of **844**, the long papyrus of Isocrates, *Panegyricus*. The round upright uncials are of the same size and formation, the column is of the same width, and the diminution of the letters at the end of longer lines, which was a feature of **844**, also reappears here. There is indeed this point of difference, that in **1246** stops in the high position only occur; but it cannot be inferred from so small a specimen that this was the only stop used, and, moreover, the punctuation of **844** was probably not entirely original.

The fragment is not sufficiently extensive to show the quality of the text but an agreement with BH against older MSS. is noticeable in l. 9; cf. **1247**.

Col. i. Col. ii.

. . . . .
[κριθη]σαν κ̣[αι ο πεζ̣ος 38. 1
[αμα α]πο των τε[ιχεων
απηλθε· τη δ υστεραια 2
οι μεν Συρακοσιοι η
συχαζον ουδεν δηλουν
τες οποιον τι το μελ
[λ]ον ποιη[σ]ουσι· ο δε N[ι
κιας ιδων αντιπαλα
[τα] της ν[αυμαχιας] γε
[νο]μενα [και ελπιζ]ων
[αυτο]υς α̣[υθις επι]χει

[ρησειν] τους τε τ[ρι]η . .
[ραρχους] ηναγκα[ζ]εν σ[
[επισκ]εναζειν τας [ν]αυς . .
[ει τις τ]ι επεπονηκ[ει
[και ο]λκαδας προω[ρμι
[σε προ] του σ[φετερου
. . . . .

9. [τα] της: so BH, Stuart Jones; om. Hude with other MSS.

Col. ii. Since the height of the column is unknown, it is impossible to guess the position of this solitary letter.

1247. THUCYDIDES viii.

Height 23·4 cm. Second century.

The upright uncial hand of this papyrus shows so close a resemblance to that of **1082**, containing the *Meliambi* of Cercidas, that the conclusion can hardly be avoided that the two MSS. were written by the same scribe. The only noticeable difference is that *ν* tends to be broader than in **1082**, and that the *α* regularly has a rounded loop, whereas there both the rounded and angular forms were used. These distinctions, however, are insufficient to counterbalance the numerous strongly marked similarities, among which the long fine shaft of *τ* and *υ*, the low-looped *ω*, and the small bent head of *σ* are prominent. Stops in two positions, high and medial, are found, and are apparently due to the original scribe, but since two other hands have made marginal insertions, their origin is hardly certain.

Of the text, which is accurately written and of good quality, the most interesting feature is a distinct tendency to agree with B, the Vatican MS. of the eleventh century; cf. ll. 1–2, 18, 31. Westermann's commonly accepted addition of *ἐς* before *ἑπτά* in 10. 3 is confirmed (l. 40). In three places slight divergences from the traditional order of words occur (ll. 29–30, 32, 54), one of them recorded by a second hand as a variant at the bottom of a column. Another marginal variant has been inserted at l. 42, but the original reading is unfortunately obliterated.

Col. i.

μωμε]ναs τον ν[ουν μαλ 8. 3
λον εχο]υσι η τας [υστερον επι
διαφερο]μενας [και γαρ τον 4

πλουν] ταυτηι [εκ του προφα
νους επο]ιουντο κ[αταφρονη
σαντες τ]ων Αθην[αιων αδυ
νασιαν] οτι ναυ[τικον ουδεν
αυτων π]ολυ πω [εφαινετο ως
δε εδο]ξεν αυτ[οις και διεκο
μισαν ε]υ[θ]υς μια[ν και εικοσι
ναυς οι] δε Κορινθ[ιοι 9. 1
. . . . . .

Col. ii.

[πω πολε]μιον εχειν πριν τι 9. 3
[και ισχυρο]ν λαβωσι· και του[ς]
[Πελοπον]νησιους ουκετι προσ
[δεχομεν]οι ηξειν· οτι διετρι
[βον εν δε] τουτωι τα ισθμια ε 10. 1
[γιγνετο κα]ι οι Αθηναιοι επηγ
[γελθησαν] γαρ αι σπονδαι· ε
[θεωρουν ες] αυτα και καταδηλα
[μαλλον αυ]τοις [τ]α των Χιων
[εφανη και] επειδη ανεχωρη
[σαν παρεσ]κευαζοντο ευθυς
[οπως μη] λησουσιν αυτους
[αι νηες εκ] τ̣[ω]ν̣ Κεγχρειων
[αφορμηθεισαι] ο̣ι̣ δε μετα την 2
[εορτην ανηγον]το μιαι κ[αι ει
[κοσι ναυσιν ες τη]ν Χιον α[ρχον
[τα Αλκαμενην εχο]ντες [και
[αυτο]ις οι Αθη[ναιο]ι ϊ̈σαις [το
[πρ]ω̣[το]ν̣ να̣[υσι π]ροσπλευ
σαντες υπη[γον] ες το πελα
γος· ως δ επ[ι πολ]υ ουκ επη κ̄α̣τ̄
κολουθησαν [οι Π]ε[λ]οπον
νησιοι [αλ]λ̣ α[πετρ]απο̣ντο· ε

πανεχωρησαν και οι Αθη
ναιοι· τας γαρ των Χιων επτα 3
ναυς εν τωι αρ[ι]θμωι μετα
σφων εχ[ο]ντες ου πιστας ενο
μιζον· αλλ υστερον [αλ]λ̣[α]ς
προσπληρωσαντες ε̣ς̣ [ε]πτα
και τ̣ρ̣[ι]ακοντα παραπλεο[ν]τες
αυτους κ[ατ]α̣δ̣ι̣[ωκουσι . . . .] εις Πειραιον ↄ
ραιον [τ]η̣[ς Κορι]ν̣θ̣ι̣α̣[ς] εστι δε
λιμην ερημος και ε[σ]χατος
προς τα μεθορια της Επιδαυ
ριας· και μ[ι]αν μεν ναυν

ↄ ω[ς δε ουκ επι π]ολυ επηκο[λο]υθησαν

Col. iii.

. . . . . .
τ̣[ες επι τας ναυς και ου πολ 11. 2
λ̣[ωι υστερον και οι αλλοι προσ
χ[ωροι και ορωντες την φυ
λ̣[ακην εν χωριωι ερημωι επιπο
ν̣[ον ουσαν ηπορουν και επενο
η̣[σαν μεν κατακαυσαι τας
ν̣[αυς επειτα δε αυτοις εδο
ξ̣[εν ανελκυσαι και τωι πεζωι
π̣[ροσκαθημενους φυλακην
εχ[ειν εως αν τις παρατυχηι
δι[αφυγη επιτηδεια επεμ
ψε [δ αυτοις

1–11. Since both the beginnings and ends of the lines are lost, the point of division between the lines is only conjectural.

1. *τον ν[ουν μαλλον*: so B; *μᾶλλον τὸν νοῦν* other MSS., Hude, Stuart Jones.

2. In view of the tendency of the papyrus to agree with B it seems likely that *επιδιαφερο]μενας* (Stuart Jones with B) stood here rather than *διαφερο]μενας* (other MSS., Hude).

18. *αι σπονδαι*: so B; om. other MSS., Hude.

23. *λησουσιν*: so C (*-σι*); *λησωσι* ABGM.

24. Κεγχρεῶν B.

28. The size of the lacuna appears to be in favour of supposing that the papyrus agreed with the MSS. in reading Αλκαμενην, not Αλκαμενη.

29–30. ισαις [το πρ]ω[το]ν : τὸ πρῶτον ἴσαις MSS. Probably the marks (added by a corrector?) above l. 29 have some reference to the order of the words (ῑ̄ is used to denote transposition in mediaeval MSS.; cf. *Hermes*, ii, p. 248), but their purport is not entirely clear.

31. υπηγον: so B and schol. (ὑπεχώρουν), Hude, Stuart Jones; επηγον ACEFGM.

32. The original text agrees with that of the MSS. A later hand has recorded a different order at the foot of the column, calling attention to the variant by the word κάτ(ω) in the margin; cf. e.g. **852**. i. ii. 8, note. For the sign preceding this adscript and following that at l. 42 cf. **16**. iii. 3, &c.

40. Westermann's insertion of ἐς before ἑπτά is here confirmed. The letters are imperfectly preserved, but may be regarded as practically certain.

42. καταδιώκουσιν ἐς Πειραιόν MSS., but whether this stood in the papyrus seems doubtful, since the marginal adscript εις Πειραιον would suggest a more important difference than merely εις for ες. Perhaps ες Σπειραιον was written, as conjectured by K. O. Müller. It is indeed just possible that this is really the reading in the margin, but the second letter is more like ι than σ. The hand of the adscript is different from that of the variant entered at the foot of the column.

54. If the initial letters of this and the preceding lines have been rightly identified, αυτοις preceded εδοξεν instead of following it as in the MSS.

1248. PLATO, *Politicus*.

32·4 × 25·8 cm. Late second century.

This papyrus, which was found with **1241**, is written in rather small and neat, though not particularly regular, round uncials, which may date from the middle or latter part of the second century. Alternations in the dialogue are generally marked, as usual, by double dots, but these were for the most part, at any rate, a subsequent addition, the original scribe having been content with marginal paragraphi and short blank spaces in the line. The double dots may well be due to the corrector who has occasionally made small modifications in the text, and it is likely that the other stops, which are found in three positions, though apparently without any definite distinction of meaning, proceeded from the same source. This corrector objected to the practice of the first hand of representing ν at the end of a line by a dash over the preceding vowel, and has in several places inserted the ν. The tall columns (25 × 5 cm.) lean over considerably to the right. Owing partly, perhaps, to the great height of the roll it was found necessary to support it by sticking patches on the verso, and fragments of other literary papyri have been utilized for this purpose. Some of these are of sufficient extent to be of value, and will be dealt with in a later volume.

Textually the papyrus is undistinguished; some small points of interest are found in ll. 7, 39, 53, 63, 68.

Col. i.

θεισα[ν] α̣[μ]υντικην χει 280 e
[μ]ωνω[ν] ερεου προβλη
ματος ε[ρ]γαστικην· ο›
[ν]ομα δ[ε] υφαντικην.
λεχθεισαν : εοικεν γαρ :
ουν αλλ ουκ εστιν πω›
τελεον ω παι τ[ουτ]ο [τ]ο
λελειμμενον· ο̣ γαρ εν
αρχη της των ιμα̣τι̣ω̄ν
εργασιας απτομε[νο]ς
τουναντιον υφη δραν 281
φαινεται : πως : το μεν
της υφης συμπλοκη
τις εστιν που : ναι : το δε
γε των συνεστωτων
και συμπεπειλημενω̄ν
διαλυτικη : το ποιον δη :
το της του ξαινοντος τε
χνης εργον· η την ξαν
τικην τολμησομεν
υφαντικην και τον›
ξαντην ως οντα υφαν
την καλειν : ουδαμως :
και μην την γε αυ στη
μονος εργαστικην›
και κροκης ει τις υφαν
τικην προσαγορευει
παραδοξον τε και ψευ
δος ονομα λεγει[:] πως 281 b
γαρ ου : τι δε γναφευτικη̄ν

Col. ii.

εργα δοκειν χ̣[ρη το γε
·ου·
συναιτιας ειναι π[ροσ
ποιησασθαι π[α]ντος [υ
φασματος : ορθ[ο]τατα :
ποτερον ουν ημιν ο
περι της υφαντικης λο
γος ου προειλομεθα
μερους ικανως εσται
διωρισμενος· εαν αρ αυ
την των επιμελειω̄ν
οποσαι περι την ερεαν
εσθητα εισιν την καλ
λιστην και μεγιστην 281 d
πασων τιθωμεν· η λε
γοιμεν μεν αληθες· ου
μην σαφες γε ουδε τε
λεον πριν αυ και ταυ
τας αυτης πασας περι
ελωμεν : ορθως : ουκουν
τα
μετα ταυ ποιητεον ο
λεγομεν ιν εφεξης
ημιν ο λογος ιη πως
δ ου· πρωτον μεν τοι
νυν δυο τεχνας ουσας
περι παντα τα δρωμε
να θεασωμεθα : τινας :
την μεν γενεσεως
ουσαν συναιτιον την
δ αυτην αιτιαν : πως :

συμπασαν και τη[ν] α
κεστικην ποτερα μ[η]
δεμιαν επιμελειαν
μηδε τινα θεραπειαν
35 ε[σθ]ητο̣[ς] θ̣ω̣μεν η κ[αι
τ[αυτας] πασας ως υφαν
[τικας λε]ξομεν : ουδα›
μω̄[ς : αλλ]α μην της γε
θ̄ερα̣π̣[ι]ας αμφισβη
ησ
40 τουσιν αυται̣ συμπασαι
και της γενεσεως της
των ιματιων τη της
υφαντικης δυναμει›.
μεγιστον μεν μερος
45 [ε]κεινη διδουσαι· μεγαλα
δε και σφισιν αυταις απο
νεμου̣σαι : πανυ γε : προς 281 c
τοινυν ταυταις ετι τας›
των εργα[λ]ειων δημι
50 ουργους τεχνας δι ων α
ποτελειται τα[[ς]] της υφης

οσαι μεν το πραγμ αυ 281 e
το μη δημιουργουσι›
ταις δε δημιουργουσαις
οργανα παρασκευαζου
85 σιν· ων μη παραγενο
μενων ουκ αν ποτε
εργασθειη το προστε
ταγμενον εκαστη›
των τε[χνων] ταυτας
90 μεν συν[αιτ]ιους· τας δ αυ
το το πραγμα α[περγαζο
μενας αιτιας· εχ[ει γουν
λ̄ογον : μετα τ[ουτο δη
τας μεν περ[ι τε ατρακτους
95 και κερκιδας κ̣[αι οποσα
αλλα οργανα τ[ης περι
τα αμφιεσματα [γενε
σεως κοινωνει πασας
συναιτιας ειπωμεν.
100 τα δε αυτα [θ]εραπευου›
σας και [δη]μιουργουσας
αιτιας̣ : [ορθοτατα] : τ̣ων

Col. iii.

2 lines lost. 282

105 κ[αι πασαν την περι
ταυτα θερ[απευτικην
πολλης ου[σης της
κοσμητικ[ης τουνταυ
θα αυτης μ[οριον εικος
110 μαλιστα π[εριλαμβα
νειν· ονομ[αζοντας
παν τη τε[χνη τη γνα
φευτικη [: καλως : και

της κερκιστικ[ης ημι
130 συ και οσα τα συνκει[με
να απ αλληλων αφ[ισ
τησιν παν τουτο ω[ς
εν φραζειν τη[ς τε ταλα
σιουργιας αυτης εστι [
135 που και μεγαλα τινε [
κατα παντα η̣μ̣[ιν] η̣[στῑ
τεχνα η [συνκριτ]ικη [
τε και δ[ιακριτικ]η : να[ι :

μην ξα[ντικη γε και
νηστι[κ]η [και παν
τ αυ τα περι [την ποιη
σιν αυτην τ[ης εσθη
τος ης λεγο[μεν μερη
μια τις εστι [τεχνη
των υπο π[αντων
λεγομεν[[ω[ν ο̣[]] η ταλασι
ουργικη̣ [: πως γαρ ου :
της δε τα[λασιουργικης 282 b
δυο τμημ[ατα εστον
και τουτοι[ν εκατερον
αμα δυοιν πεφ[υκατον
τεχναιν μερη : π[ως : το
μεν ξαντικο[ν και το
της τ[ο]ινυν διακριτικης
η τε ξανθικη και τα νῦν
δη ρηθεντα απαντα
εστιν· η γαρ εν εριοις 282 c
τε και στημοσιν δια
κριτικη· κερκιδι μεν
αλλον τροπον γιγνο›
μενη· χερσιν δε ε[τ]ε
ρον εσχεν οσα αρτι[ω]ς
ονοματα ερρηθη πα
νυ μεν ουν αυθις δη
παλιν συνκριτικης μο
[ρι]ον αμα κα̣ι̣ [[της]] ταλα
εν
[σι]ουργιας αυτη γιγνο
[μενον] λαβωμεν

Col. iv.

. . . . . .
[ναι τ]ο̣[υτου δη το μεν 282 e
ατρ[α]κτω̣ [τε στραφεν και
στερεον ν[ημα γενο
μενον στη[μονα μεν
φαθι το νημ[α την δε α
πευθυνουσ[αν αυτο τε
χνην ειναι [στημονονη
τ̣[ι]κ̣[η]ν : ορθω[ς : οσα δε γε
αυ [την] μεν σ[υστροφην
χαυνην λ[αμβανει
τη δε τ[ο]υ̣ σ̣τ̣[ημονος εμ
πλεξ[ει προς την της γνα
ψ̣ε̣ω̣[ς
. . . . . .

5. The double dots are wrongly placed after γαρ instead of ουν.
7. [τ]ο : om. MSS.
8. l. λελεγμενον.

30. *γναφευτικην* represents the usual Egyptian spelling; *κναφ.* BT.

34. *τι* of *τινα* was corrected from *ν*.

39. *αμφισβητησουσιν*, the reading of BT, has been superscribed over that of Ven. 8, Vind. 31, and originally Ven. 184, *αμφισβητουσιν*. Whether the insertion is due to the first or second hand is uncertain.

51. The superfluous *σ* was lightly crossed out, and a dot was also placed above it.

53. The reading of the first hand, *συναιτιας*, is that of the MSS.; cf. l. 99.

63. *εισιν την*: *εἰς τὴν* T, Burnet, *εἰς γῆν* B, *εἰσί* others.

66. *αληθες*: *ἄν τι ἀληθές* MSS.

68. *αυ*: so BT; *ἄν* Ven. 189, Vind. 31, Burnet.

99. *συναιτιας*: *συναιτιους* MSS.; cf. l. 53.

100. *τα*: l. *τας*.

102. The lower of the double dots has disappeared both before and after [*ορθοτατα*].

115. For the diplê opposite this line cf. **1241**. v. 5, note. Its meaning here is uncertain. The MSS. read *ξαντικὴν . . . νηστικήν* (*-η* Stephanus), and perhaps the marginal sign has some reference to the dubious reading. Whether the papyrus had the nominative or accusative cannot be determined. Or possibly there was an error at the end of this line, e. g. *παντα | ταυτα*; *παν|τ αυ* makes a rather short supplement.

123. *δε*: *δη* MSS.

127. *ι* of *τεχναιν* was a later insertion, perhaps by the second hand.

133. *τε* may have been omitted; five letters would make the line of normal length.

136. *ημ[ιν] η[στη(ν)*: or possibly *ησ[τ]η[ν*, omitting *ημιν*.

140. l. *ξαντικη*.

151. *της* was apparently intended to be cancelled by dots placed above the letters; cf. l. 51. Om. *της* MSS.

1249. BABRIUS, *Fables*.

9·5 × 7·5 cm. Second century. Plate V.

This small fragment is of considerable importance for its bearing both upon the date of Babrius and the history of the text of the *Fables*. It is a piece from the top of a column, neatly written in rather small round uncials, which can hardly be put later than the end of the second century, and may easily be appreciably earlier. A hand of the same type in the present volume is seen in **1241**; cf. **211**, **220**, recto; **412**, written about A. D. 250, shows a posterior stage of development, as also, probably, does **656**. But if the close of the second century is on a liberal estimate the downward limit for **1249**, the poet himself, whom Crusius would place near the beginning of the third century (Pauly-Wissowa, *Real-Encycl.* ii. 2658; cf. id. *De Babr. aet.*), must have lived well within the second, if he does not go back to the first. This period, i. e. about A. D. 100, was adopted on metrical grounds by Christ, *Gr. Litt.* 1905, p. 651. Babrius has, indeed, often been referred to the Hellenistic age, but a second-century papyrus does not, of course, substantiate that improbable view. With regard to the text two points are of especial interest. That the alphabetical order of the *Fables*

which is found both in the Codex Athous (A) and the paraphrases of Babrius is unlikely to be original was recognized, although its antiquity is attested by P. Amh. 26, where a similar arrangement appears. In **1249**, on the other hand, nothing of the sort is to be found. The four fables here partially preserved are xliii, cx, cxviii, and xxv, beginning respectively with the letters Ε, Μ, Ξ, Γ. Secondly, while the prose epimythia attached in A to cx and cxviii are, naturally, here absent, the metrical epimythium of xliii stood in the papyrus, which thus carries back the tradition of its class a stage beyond the Assendelft tablets (third cent.) and P. Amh. 26. The question of the genuineness of some of these epimythia may now have to be reconsidered. Compared in detail with A, the papyrus shows verbal variations in cx. 4 and cxviii. 8, and omits cxviii. 5, a line on which suspicion had already fastened.

The end of each fable is marked by a paragraphus and the first letter of the next projects slightly to the left of the column. A mark of elision in l. 5 is the only diacritical sign occurring.

	σφαλλουσιν ημα[ς ενιοθ̣ αι πεποιθησεις	xliii. 19
	μελλων οδευειν [της κυνος τις εστωσης	cx.
	ειπεν τι χασκεις [πανθ̣ ετοιμα σοι ποιει	
	μετ εμου γαρ ηξε[ις η δε κερκον ουραιης	
5	σαινουσ̣ εφησε π[αντ εχω συ βαρδυνεις	
	ξουθη χελειδων η π̣[αροικος ανθρωπων	cxviii.
	εαρος κ̣[α]λι̣ην ευθ̣[ετιζεν εν τοιχω	
	οπο[υ] γεροντων ο̣[ικος ην δικαστηρων	
	κακει νεοσσων ε[πτα γινεται μητηρ	4
10	οφις δε τουτους ελ̣π̣[υσας απο τρωγλης	6
	απαντας εξης εφαγ[εν η δε δειλαιη	
	παιδων αωρους σ̣[υμφορας επεθρηνει	
	ο̣ι̣μμοι λεγουσ[α της εμης εγω μοιρης	
	[ο]που νομοι γαρ [και θεμιστες ανθρωπων	10
15	ενθεν χελειδω[ν ηδικημενη φευγω	
	[γν]ωμη λαγωο[υς ειχε μηκετι ζωειν	xxv. 1

. . . . . .

1. The Assendelft tablets (T) agree with the papyrus in having the epimythium, which was first deleted by Lachmann.

4. ηξε[ις: so A; ἔξεις Nauck.

5. σαινουσ' εφησε : ἄρασά φησι MSS. For the accus. with σαίνειν cf. Schol. Theocr. 2. 109 σαίνουσι τὸ οὐραῖον, Schol. Aesch., *S. c. Theb.* 704 κυνῶν τῶν σαινόντων τὰς οὐράς.

7. εαρος : ἦρος A.

9. The papyrus omits l. 5 οὔπω πτερίσκοις πορφυροῖς ἐπανθούντων, which was rejected by Gitlbauer (*temere*, Crusius thinks) and transposed, with emendations, after l. 6 by Seidler and Bergk.

10. ελπ[υσας, if right, is for ερπ[υσας, an example of the not uncommon interchange of λ and ρ here. The λ is probable, though χ is not excluded, but the π is very uncertain.

12. αωρους : αωρων A.

13. l. οιμοι.

1250. ACHILLES TATIUS, *Clitophon and Leucippe* ii.

24·4 × 22·5 cm. Early fourth century. Plate VI. (Cols. i–ii).

Of the extant Greek romance-writers only Chariton has hitherto been represented in the papyri (**1019**, P. Fay. 1). We have now to add Achilles Tatius; and the following fragment containing three consecutive and nearly complete columns of the *Clitophon and Leucippe*, besides making valuable contributions to the text, supplies, like the Chariton papyri, important evidence for the date of the author. Rohde (*Griech. Roman*, p. 472) on the strength of supposed imitations of Musaeus placed Achilles Tatius in the middle of the fifth century, while W. Schmid (Pauly-Wissowa, *Real-Encycl.* i. 245) brings him down to the sixth. Such estimates are no longer tenable, for the present papyrus is certainly anterior to the fifth century. It is written in round upright uncials of medium size, and of a style which is seen at a glance not to be that of the later Byzantine age. Some resemblance may be observed between this hand and that of **412**, which was written not later than about A. D. 250. **1250**, however, is no doubt not so early as this, but an attribution to the first half of the fourth century is not likely to err in respect of the downward limit. The composition of the romance cannot then be put much after the year A.D. 300, and Achilles need not be supposed to have lived more than a generation or two later than Heliodorus, who is assigned to the latter part of the third century (Rohde, *op. cit.*, pp. 465–6, Schmid, l. c.); and there is no longer any chronological difficulty in the statement of Suidas, which Rohde rejects, that the romance-writer was also the author of the astronomical work Περὶ σφαίρας of which some extracts are preserved.

As was to be expected from a witness standing so close to the author, the papyrus shows a number of small discrepancies from the mediaeval MSS., and in several places is manifestly superior to them. Two conjectures are corroborated (ll. 35, 120), and unsolved difficulties are removed in ll. 44, 58, and 108; no doubt in other instances of disagreement the papyrus is not seldom right, though

as l. 1, e.g., warns at the outset, it is by no means impeccable. On the other hand, in other passages which have been regarded as corrupt the traditional text is reproduced (cf. ll. 40–1, 48, 54, 63–4, 76, 92, 121), and in particular the drastic methods of Hercher meet with no support. But the most striking feature in the new text is the entirely different order of Chs. 2 and 3. 1–2, which are here inserted between Chs. 8 and 9. Some slight changes in the transitional phrases are made, so that the passage as it stands runs quite smoothly. But the last section of Ch. 3 would not join on to the end of Ch. 1, and there must have been a larger modification at this point. The abruptness of that section had already been observed by Jacobs, who suggested that something had fallen out. These remarkable divergences of the papyrus from the current version seem capable of two explanations. Either there were two redactions of the romance, a view which was suggested long ago by Salmasius, but was vigorously contested by Jacobs (pp. xliii sqq.); or possibly a leaf in the archetype from which the mediaeval MSS. were derived was copied in a wrong position, and the dislocation has been concealed by subsequent patching. The omission in some MSS. of the words καὶ ἄρτι . . . καιρὸς ἦν, in others of καὶ πάλιν . . . καιρὸς ἦν at the beginning of Ch. 2 might be taken to point in that direction.

With regard to palaeographical details, there is little that calls for notice. Punctuation is rare; a paragraphus is inserted below l. 7, and a high point in l. 100. Short lines have been sometimes filled with the ordinary angular sign, and ν at the end of a line here and there takes the form of a horizontal stroke to the right, and about on a level with the top, of the preceding vowel.

Col. i. Plate VI.

δεομαι καταπαυσον αυθις και 7. 7
μη ταχυ την επωδην παραδρα
μης και παλιν αγριανης το τραυ
μα και αμα λεγων την χειρα βι
5 αιοτερον περιεβαλλον και ε
φιλουν ελευθεριωτερον η δε
ηνειχετο κωλυουσα δηθεν
εν τουτω πορρωθεν ιδοντες 8. 1
προσιουσαν την θεραπαιναν
10 διελυθημεν εγω μεν ακω-
και λυπουμενος η δε ουκ οιδ ο
πως ειχεν ραων ουν εγεγο

νειν και μεστος ελπιδων η
σθομην δε επικαθημενου
μοι του φιληματος ως σωμα
τος και εφυλασσον αληθως
ως θησαυρον το φιλημα τηρω¯
ηδονης οπερ πρωτον εστιν
[γ]λυκυ και γαρ απο του καλλιστου 8. 2
[τ]ων του σωματος οργανων
[τ]ικτεται στομα γαρ φωνης
[ο]ργανον φωνη δε ψυχης σκι
[α] αι γαρ των στοματων συμ
[β]ολαι κιρναμεναι και εκ
[π]εμπουσαι κατω την ηδο
[ν]ην ελκουσιν τας ψυχας ανω
[π]ρος τα φιληματα ουκ οιδα δε 8. 3
[ου]τω προτερον ησθεισης της
[κ]αρδιας και τοτε πρωτον εμα
[θ]ον οτι ου[δ]εν εριζει προς
[η]δονην φιληματι ερωτικ[ω]
[ε]σπερας δε γενομενης παλι¯
[ο]μοιως συνεπινομεν ην γαρ 2. 1
[εο]ρτη προτρυγαιου Διονυσου
[τοτ]ε τον γαρ Διονυσον Τυριοι
[νο]μιζουσιν εαυτων επει και
[το]ν Καδμου μυθον αδουσιν
[και] της εορτης διηγουν[τ]αι 2. 2
[πατ]ερα μυθον οινον ουκ ει
[ναι] πω παρ ανθρωποις οπ̣ο̣[υ]
[μηπ]ω παρ αυτοις ου τον μελα

Col. ii. Plate VI.

να τον ανθοσμιαν ου τον της
Βιβλ[ι]ας αμπελου ου τον Μα[ρω
νος τον Θραικιον ου Χειον εκ

λευκον ου τον Ικαριου τ[ο]ν νη
σιωτην αλλα τουτους μεν α
παντας αποικους ειναι Τυριω-
ανθρωπων την δε πρωτην
παρ αυτοις των οινων μητε
ρα ειναι γαρ εκει τινα φιλοξε 2. 3
νον [π]οιμενα οιον Αθηναιοι
τον Ικαριον λεγουσι και τον›
ενταυθα του μυθου γενεσθαι [
παν οσον Αττικον ειναι δο
κει επι τουτον ηκεν ο Διον[υ
σος [το]ν βουκολον ο δε αυτ[ω]›
παρ[ατι]θησιν οσα γη τρεφει και
μαζ[οι] βοων ποτον δε ην [π]α
ρ αυτοις οιον και ο βους επειν[ε-
ουπω γαρ το αμπελινον ην [και (?) 2. 4
ο Διονυσος επαινει της φιλο [
φροσυνης τον ποιμενα κα[ι
αυτω προτεινι κυλικα φιλοτη
σιαν το δε ποτος οινος ην [ο
δε πιων [υ]φ ηδονης βα[κχευε
ται και [λεγ]ει προς το[ν θεον πο
θεν ω [ξε]νε σοι το [υδωρ τουτο
το πορφυρουν ποθ[εν ουτως
ευρες αιμα γλυκυ ο[υ γαρ εστιν
εκεινο το χαμαι ρ[εον το μεν 2. 5
γαρ ες τα στερνα κατ[αβαινει
και λεπτην εχει τη[ν ηδονην
τουτο δε κα[ι] προ το[υ στοματος
τας ρεινας ευφραν̣ε̣[ι και θιγον
τι μεν ψυχρον εστιν [εις την
γαστερα δε καταθορ[ον ανα
πνει κατωθεν ηδ[ονης πυρ
και ο Διονυσος εφη [τουτ εστι-
οπωρας υδωρ τουτ[ο εστιν αι

μα βοτρυος αγει προ[ς την αμ 2. 6
πελον ο θεος τον βου[κολον
και τω[ν β]οτρυων λ[αβων α
[μα και θλ]ειβων κ[αι δικνυς

Col. iii.

την αμπελον του[το μεν εστι¯
εφη το ὕδωρ τουτ[ο δ]ε [η πηγη
ο μεν ουν οινος ουτω[ς εις αν
θρωπους παρηλθεν [ως ο Τυρι
ων λογος εορτην δε [αγουσιν
εκεινην την ημεραν [εκεινω
τω θεω φιλοφρονουμ[ενος 3. 1
ουν ο πατηρ τα τε αλλα π[αρασκευ
ασας ες το δειπνον ετυχ[εν πο
λυτελεστερα και κρατηρ[α παρε
θηκατο ἱερον του θεο[υ πολυτε
λη μετα τον Γλαυκου το[υ Χειου
δευτερον υελου μεν [το παν 3. 2
εργον ορωρυγμενης [κυκλω
δε αυτον αμπελοι περ[ιεστε
φον απ αυτου του κ[ρ]ατη[ρος
πεφυτευμεναι· οι δε βο[τρυες
παντη περικρεμαμεν[οι ομ
φαξ μεν αυτων εκαστος [εφ ο
σον εστιν κενος ο κρατ[ηρ εαν
δε εγχεης οινου κατα [μικρον
ο βοτρυς υποπερκαζετ[αι και
σταφυλην τον ομφακα [ποιει
Διονυσος δε εντετυπωτ[αι των
βοτρυων πλησιον ινα [την
αμπελον οινῳ γεωργ[η επειδη 9. 1
δε του ποτου καιρος ην [ωνο
χοει ημιν ο Σατυρος κα[ι ποι

ει πραγμα ε[ρ]ωτικον εν[αλλασ
σει τα εκπωματα και το μ[εν ε
μον τη κορη προτιθησι [το δε
εκεινης εμοι και εγχεω[ν αμ
φοτεροις και κερασαμεν[ος
ωρεγεν εγω δε επετηρ[ησα 9. 2
το μερος του εκπωματ[ος ενθα
[το χειλ]ος η παρθενος [πινου
[σα προσεθ]ηκεν ενα[ρ]μο[σαμε
[νος δε ε]νεπεινον απο[στολι
[μαιον τ]ουτο φιλημα πο[ιων και
[αμα κ]ατεφιλουν το εκπ[ωμα
[η δε ως] ειδεν συνηκεν ο[τι του

1. l. *κατεπαισον*.
3. *και*: *μή* MSS.
αγριανης: so MSS.; *ἀγριάνῃ* H(ercher).
8. *εν*: so MSS.; *κἀν* H.
12. *ειχεν*: om. MSS.
13. *ησθομην*: so Cod. Flor.; *ἠσθανόμην* Mon. Angl.
15. *ως*: *ὥσπερ* MSS.
16. *αληθως*: *ἀκριβῶς* MSS.
18. *οπερ*: *ὅ* MSS., which add *ἐραστῇ* after *ἐστιν*. H brackets *ὅ . . . γλυκύ*.
22. *υ* of *ψυχης* was corrected.
24. *και εκ[π]εμπουσαι κατω*: *καταπέμπουσι κατὰ τῶν στέρνων* MSS.
26. *ελκουσιν . . . ανω*: *καὶ ἕλκουσι* MSS., omitting *ανω*.
28. *ησθεισης*: so MSS.; *ἡσθεὶς ἐκ* H with Cobet.
30. *οι[δ]εν*: *μηδέν* MSS.
32. *[ε]σπερας δε γενομενης*: *ἐπειδὴ δὲ τοῦ δείπνου καιρὸς ἦν* MSS.
33. *ην γαρ κτλ.*: the papyrus here reverts to Ch. 2. 1 of the ordinary text.
35. *τον γαρ*: the papyrus confirms Jacobs's transposition, which is adopted by H.
40–1. *πω*: so Mon. Angl., *ποτε* Flor. and others, H. At the end of the line the papyrus seems to have agreed with the reading of Mon. Angl. Mediol. *ὅπου μήπω*. The choice lies between *οπο[υ]* and *οτε*, and *ὅτε οὔπω* was actually conjectured by Jacobs. But *οπο[υ]* appears to suit the remains slightly the better, and, since that reading is already attested, it has the stronger claim. *οὔπω* Flor., omitting *ὅπου*. H following Cobet rejects *οὔπω παρ' αὐτοῖς*.
43. *Βιβλ[ι]ας*: so MSS.; *Βιβλίνης* H.
44. *Χειον*: so MSS.; H inserts *τόν*, which was desiderated by Jacobs.
εκλευκον: *ἐκ Λακαίνης* MSS. For *ἔκλευκος* as an epithet of *οἶνος* cf. the Latin *exalbidus*, which is applied to *vina* by Pliny, *N. H.* xxiii. 1. 22.
45. l. *Ικαρου*: the *ι* probably came in from l. 52.
48. *ανθρωπων*: so MSS.; *ἀμπέλων* H with Jacobs. It may be noticed that Jacobs's other

suggestion that *ἀν(θρώπ)ων* might have arisen from *οἰνῶν* is put out of court by the papyrus, since *ἀν(θρώπ)ων* would not occur in a non-theological MS. of this date.

49. *αυτοις*: *αὐτοῖς φῦναι* MSS.

50. *τινα φιλοξενον [π]οιμενα*: *φιλ. τινα βουκόλον* MSS.; cf. l. 62.

51–2. *Αθηναιοι τον Ικαριον*: *τὸν Ἰκ. Ἀθ.* MSS.

52. *και τον*: *καὶ τοῦτον* MSS.

54. *παν . . . δοκει*: so Flor. Mon. Angl.; *πατέρα . . . δοκεῖν* Vat. Mediol. Thuan. H reads *πατέρα* and ejects *ὅσον . . . δοκεῖν*.

57. *τρεφει*: *φέρει* MSS.

58. *μαζ[οι]*: the MSS. have *ἄμαξα*, which is clearly a corruption; it is singular that no one seems to have thought of *μαζός* before.

60. *αμπελινον*: Jacobs strangely preferred *ἀμπέλιον* (Mediol.); *ἄμπελον* Flor. There would be room for *και*, which is not in the MSS., at the end of this line. Possibly the *και* which Flor. inserts before *επαινει* has been misplaced.

62. *ποιμενα*: *βουκόλον* MSS.

63. *προτεινι*: so MSS.; *προπίνει* H with Cobet.

64. *ποτος*: cf. Flor., in which *ὸς* is written above *ποτον*.

68–9. *ποθ[εν . . . γλυκυ*: so MSS.; om. H.

76. *ανα]πνει*: so MSS.; *ἀνάπτει* Cobet, H.

77. *ηδ[ονης πυρ*: *πῦρ ἡδ.* MSS.

80. *βοτρυος*: *βοτρύων* MSS. H omits *τοῦτό ἐστιν αἷμα βοτρύων*.

90. *φιλοφρονουμενος*: *φιλοτιμούμενος* MSS.

92. *ες*: so Flor. Vat.; whether the papyrus had *ες* or *εις* in ll. 75 and 86 cannot be determined. This line is somewhat short even with the *ν ἐφελκυστικόν*.

πο]λυτελεστερα: so Flor. Mon. Angl., *πολυτελέστατα* H, *πολυτελέστερον* others.

93. *παρε]θηκατο*: *παρέθηκε* MSS.

94. *ιερον*: *τὸν ἱερ.* MSS.

πολυτε]λη: om. MSS.

96. *νελου*: *ὑάλου* MSS.

99. *απ αυτου του*: so Mon. Angl., H; *ἀπὸ τοῦ* Flor. Mediol. Vat. Thuan.

101. *περικρεμαμεν[οι*: so Flor. Mon. Angl.; *κρεμάμενοι* Mediol. Vat. Thuan.

102. *εφ ? ο]σον*: *ὅσον* MSS., but this does not sufficiently fill the line.

103. *εστιν*: *ἦν* MSS.

104. *οινου*: *οἶνον* MSS.

106. *τον*: so Mon. Angl.; *τήν* Flor. Vat. Mediol., H.

107. *δε*: *τε* MSS.

108. *πλησιον*: om. MSS. '*Praepositionem excidisse suspiceris*,' Jacobs.

109. *οινω*: om. MSS.

At *επειδη* the papyrus goes on to Ch. 9 of the ordinary text. Possibly *επει* was read instead of *επειδη*, which makes the line a little long.

110. *ποτου*: *δείπνου* MSS., adding *πάλιν ὁμοίως συνεπίνομεν* after *καιρὸς ἦν*. Cf. ll. 32–3.

111. *ημιν ο Σατυρος*: *δὲ ὁ Σ. ἡμῖν* MSS.

111–12. *ποι]ει πραγμα*: *τι ποιεῖ* MSS. omitting *πραγμα*; there would perhaps be room for *τι* before *ποι* at the end of l. 111.

112. *ει[αλλασ]σει*: *διαλλάσσει* MSS.; cf. *ἐνήλλαξεν* a few lines lower, where Mon. Angl. have *διήλλαξεν*.

116. *κερασαμεν[ος*: *ἐγκ.* MSS.

117. *επετηρ[ησα*: *ἐπιτηρήσας* MSS.

120. *προσεθ]ηκεν*: Boden's conjecture, which H adopts, is confirmed. *προσέθιγεν* MSS.

120–1. The MSS. have *ἐναρμοσάμενος ἔπινον*, but this does not suit the papyrus,

in which *ν* is clear before *επεινον*. Since the finite verb *επετηρ[ησα* was written in l. 117, *δε* is required after the participle. As an alternative to the supplement adopted *ενα[ρ]μο[σας δε | το εμο]ν* may be suggested.

121. *απο[στολιμαιον*: so MSS.; *ἐπιστ.* H with Cobet.

124. *[η δε ως] ειδεν*: *ὡς δὲ εἶδεν ἡ παρθένος* MSS.

1251. CICERO, *In Verrem* II. ii AND *Pro Caelio.*

Pro Caelio Fol. 1 28·7 × 22·4 cm. Fifth century.

These fragments evidently belonged to the same MS. as **1097**—part of a leaf from a papyrus book containing the end of the *De Imperio Cn. Pompei* and the beginning of the *In Verrem* II. i. The new pieces are fortunately both more extensive and of greater intrinsic value. A small fragment from the commencement of the Second Verrine is comparatively insignificant, but there are also considerable remains of two consecutive leaves from the *Pro Caelio*, a speech which is to the textual critic of unusual interest. For this oration the prime extant authority is a Paris MS. of the ninth century (P), from which are derived, perhaps with a few additions from other sources, three others of the twelfth or thirteenth centuries (e, g, h; π = the consensus of these). Numerous variants from another early MS., now lost, which was in the Cluny monastery, have been preserved, as Clark has recently shown (*Anecd. Oxon.*, Classical Series x, and the preface to his Oxford edition of the speech), in Parisinus 14749 (Σ), and some extracts made by Bartolomaeus de Montepolitiano from the Cluny MS. have also survived (B). Thirdly, there are fragments of two palimpsests, at Milan (A) and Turin (T), which appear to have stood in close relation to the Cluny text (cf. Clark, *Anecd. Oxon.* x, introd. p. 29). We have thus two main streams of tradition, one represented by a Caroline MS. of early date, the other by a witness which was in all probability pre-Carolingian (Clark, *op. cit.*, p. 17), and at any rate nearly allied to the old palimpsests, which go back to the fourth and fifth centuries. What is the relation between these and the papyrus?

A priori this might have been expected to show a strong affinity with Σ and the palimpsests, but this expectation is realized only with considerable limitations. As is so often seen in papyri of extant Greek authors, the text of **1251** proves to be of a remarkably mixed character. Of the certain agreements with Σ (or B) against P and its congeners, the more striking are l. 7 *probem* (*probabam* P), l. 21 *et copiose* (om. P), l. 73 *facis . . . arguis* (om. P), l. 77 *praeceps* (*praecipiti* P), l. 107 *ut* (om. P), l. 140 *libet* (*liquet* P), l. 147 *quoniam* (*quandam* P), l. 166 *labor offendit* (*labore fiendi* P), l. 171 *nihilne* (*nihil* P). On the other hand notable coincidences with P against Σ occur in l. 28 *ne* (*tam ne* Σ), l. 40 *sed* (*verum* Σ), l. 87 *parasti* (*paratos* ΣB), l. 94 *disce* (*dissice* Σ), l. 117 *aliqua* (*alia* ΣT), l. 120 *dicendi* (*verbo-*

rum Σ), l. 146 *iam* (*hoc* Σ), l. 154 *quae vestra prudentia est* (*quae vestrae si prudentiae* Σ), l. 167 *hic* (om. Σ), l. 212 *erat* (*fuit* Σ), l. 219 *illa* (*alia* Σ), l. 229 *non* (om. Σ). In l. 22 the reading of P, *habeat*, is written above *habet*, the reading of Σ. With regard to T, three readings hitherto peculiar to that MS. are found, l. 128 *putaverunt* (*putabunt*), l. 234 *locisque* (*locisve*), l. 238 *L. Luc(c)ei testimonium* (*test. L. Luccei*), but these are compensated by divergences in ll. 97, 105, 112, 237. In a few places, too, variants hitherto dependent on one or more of the later authorities (the second hand of P and the members of the πδ group) are reproduced, l. 25 *de praevarica[tione* (e), l. 75 *acta* (πδ), l. 80 *tuis* (P^2πδ), l. 99 *effregit* (P^2πδ), l. 137 *rei* (eg), l. 158 *disputo* (P^2πδ), l. 201 *L. Luc(c)ei* (P^2πδ). In several others, traditional lections which have been emended by modern critics reappear; cf. ll. 3, 4, 38, 78, 83, 99, 209. The readings peculiar to the papyrus are singularly unimportant. Apart from the more obvious errors, of which there is a fair sprinkling (cf. ll. 19, 23, 29, 35, 40, 47, 86, 103, 108, 144, 165, 172), they consist mainly of variations in the order of words (ll. 18, 23, 26, 54, 85, 86–7, 95, 97, 97–8, 221–2) and omissions (ll. 35, 47, 48, 74, 75, 94, 100, 110, 134, 161 (?), 210). There remain l. 15 *eruant* (*evertant*), l. 38 *voluit* (*potuit*, the MSS. reading, is superscribed), 41 *virtute* (*prudentia*), l. 51 *mallet* (*malit*), l. 90 *ac* (*atque*), l. 92 *nequaquam velis* (*nequiquam velim*), l. 94 *decede* (*dide*), l. 96 *cessisse* (*decessisse*), l. 97 *ista maledicta* (*tam maledica*), l. 165 *etiam* (om. MSS.), l. 205 *in* (*ob* Σδ, *ad* P^2π), none of which carry conviction, though *etiam* in l. 165 might be worth consideration.

To sum up these results, the text of the papyrus is not distinguished by its accuracy, being especially prone to omission ; neither is it at all remarkable for valuable readings unknown from other sources. Its salient characteristic is its heterogeneousness. While sharing not seldom the excellences of Σ, it has side by side with these a number of distinctive P readings, some good, others bad, and occasionally carries back to the fifth century the tradition of still later authorities. The high antiquity of the bulk of the variants is the chief lesson of the papyrus.

A description of the script of this MS. has already been given in the introduction to **1097**, and it is now only necessary to add a few palaeographical details disclosed by the new fragments. The height of the leaf was there estimated at about 29 cm. ; and this is approximately the measurement of Fol. 1, though the margins remaining at the top and bottom are probably not of the full depth, and the leaf may originally have been well over 30 cm. in height. Its breadth is rather greater than was supposed in the case of **1097**, being about 23 cm., while the column of writing has a width of about 17 cm. There is a considerable variation in the length of the lines, which are irregular not only at the ends but to some extent also at the beginnings; on the verso of Fol. 1 the column leans over

markedly to the left, whereas on the recto there was apparently a strong tendency in the opposite direction. The scribe was at surprisingly little pains about an even appearance, and would commence one line a couple of letters in front of its predecessor. Owing to these irregularities, the point of division between two lines, when beginning and end are both missing, is often very uncertain. Another characteristic of the writer was a tendency to write *a* and *u* above the line; e.g. ll. 40, 42, 47, 64, 75, 78, 81, 160, 172, and **1097**. 60—an instance which in the light of **1251** can now be understood. This suspension of *a* and *u* is found in Latin cursive from the fourth century onwards, and was thence adopted by the 'national' Latin hands. A few abbreviations not already exemplified by **1097** are found, the most noticeable being *tm̄* for *tamen*, *tb̄* for *tibi*, and *ig·* for *igitur*. It may be remarked that the spelling *-es*, not *-is*, is regularly used in the accusative plural of *i*-stems of the third declension. This and other minor orthographical details like *adque*, *inmensa* are not, as a rule, noticed in the appended collation, for which the Oxford edition has been used, supplemented occasionally by that of Baiter-Halm.

In Verrem II. ii.

Recto.		Verso.	
. . . . .		. . . . .	
] *r*[*e*]*i frumentariae* [	§ 3	*pot*]*ueriṭ q*[*ui*	§ 12
Car]*taginc deleta* [		] *propugnatore*[*s*]*q*[·	
quo]*s victoria p*[·] *R*[·		] *appareret n̄ t*[*am*	
co]*nloca*[*ret*		] *provinc*[*iam*	
. . . . .		] *m*[*i*]*na*[*ri*	
		. . . . .	

Compared with Peterson's text, the only variant is the spelling *Car*]*tagine* for *Carthagine*.

Pro Caelio.

Fol. 1. Recto.

[*tio illa silves*]*tris ante* [*es*]*t i*[*nstituta quam humanitas adq· leges si quidem n̄ modo nomina de* § 26

[*ferunt inter*] *se sodales sed cti*[*am commemorant sodalitatem in accusando ut ne quis id*

[*forte nescia*]*t timere videatur* [*sed haec omitto*] *a*[*d illa quae me magis moverunt re* § 27

[*spondeo delici*]*arum obiurgatio* [*fuit longa e*]*t ea l*[*enior plusq· disputationi*]*s ha*[*buit qua*]*m*

[atrocitatis] quo etiam audita ē [atte]ntī[us] ṇaṃ [P. Clodius amicus m]eus
c[u]m se gravissime
[vehem]ent[iss]ime⟩ iactaret et omn[ia i]nflamma[tus ageret tristissimis ve]rbis
voce
[maxi]ma tametsi probem eius eloquentiam tamen [non pertimescebam aliquot]
enim in causis [
[eum] videram frustra litigante[m t]ō a[u]tem Balbe [respondeo primu]m
[pre]cario si lice[t
[si fas] est defendi a me eum q[ui nullum con]vivium i[nierit qui ung]uenta
sumpserit qui
[Baias vi]derit equidˀ multos e[t vidi in hac civit]ate et [audivi] no[n modo
q]ui primoribus labris [§ 28
[gusta]ssent genus hoc vita[e et extremis ut] dicit[ur digiti]s at[tigissent se]d qui
totam adu
[lesce]ntiam voluptatibˢ d[edissent emersisse aliqu[ando et se ad bonam f]rugem
ut dicitur rece[pis
[se gravesq⟩] homines [atq⟩ i]nlust[res fuisse] datur en[im concessu omni]um huic
aliqui
[ludus aetati] et ip[s]a na[tura] prof[undit adule]scentiae cu[piditates quae si it]a
erumpunt ut
[nullius vitam lab]ef[acte]nt [nullius] domum eruant [faciles et tolerabiles ha]beri
solent
[sed tu] mihi vid[ebare ex communi infam]ia iuventutis ali[quam invidiam
Caelio vel]le con § 29
flare itaq⟩ o[mne illud silentium quo]d ē orationi tr[ibutum tuae fuit ob eam
cau]sam quod
uno proposit[o reo de multorum vitiis co]gitabamus [facile est accusare
luxurie]m dies iam
me confociat si [qu]ae [dici in eam senten]tiam poss[unt coner expromere de
cor]ruptelis [de]
[adul]teri[iis] d[e p]roter[vitate de s]umptibˢ inmensa o[ratio est ut tibi reum
neminem] sed vitia [. .]
[prop]onas res tīn ipsa et copiose et graviter accusari pote[st sed vestrae
sapientiae iud⟩ est n̄
[abduci ab reo nec] quo[s ac]uleos habet severitas grav[itasq⟩ vestra cum eos
accusator erexerit
[in rem in vitia in] no[r]is in tempore in hominem et in re[um emittere cum is
n̄ suo crimine sed mul
[torum vitio sit in quo]ddam odium iniustum vocatus it[aq⟩ ego severitati tuae
ita ut opor § 30

[tet respondere n̄ audeo erat enim meum de praevarica[tione adulescentiae ven]i[am
[q› petere non inquam aude]o n̄ perfugiis utor aetatis concessa [o]mn[ibus i]u[ra d]imitto tant[um
[peto ut si qua ē invidia com]munis hoc tempore aeris alieni petulantiae libidinum iu[ven]
[tutis quam video ēē magn]am ne huic aliena peccata ne aetatis ac temporum vitia
[noceant atq› ego idem qui h]aec postulo quae in criminib· quae in hunc proprie feruntur
[diligentissime respondeam n̄ rec]uso sunt autem duo crimina auri et veneni in quib· una
[adq· eadem persona versatur a]urum sumptum a Clodia venenum quesitum quod
[Clodiae daretur dicitur omnia su]nt talia n̄ crimina sed maledicta iurgii petulantis
[magis quam publicae quaestionis a]dulter inpudicus sequester convicium ē non accusatio
[nullum ē enim fundamentum ho]rum criminum nul[l]ae sedes voces sunt contumeliosae
[temere ab irato accusatore emis]so horum duorum criminum video fontem § 31
[video auctorem video certum nome]n et cap[u]t auro opus fuit sumpsit a Clodia sumpsit sine
[teste habuit quamdiu voluit maximum vi]deo signum cuiusdam egregiae familiari
[tatis necare eandem voluit quaesivit] venenum sollicitavit quos [[c]]e[[l]]uit paravit
[locum constituit attulit magnum ru]rsus odium video cum crudelissimo discidio exstisse
[res ē omnis in hac causa nobis iud› cu]m Clodia mulieri non solum nobili sed etiam nota de q^ua
[ego nihil dicam nisi depellendi crimin]is causa sed intellegis pro tua praestanti virtute § 32
[Cn. Domiti cum hac sola rem ēē n]obis quae si [[s]] se aurum Caelio commodasse n̄ dicit si venen^um
[ab hoc sibi paratum ēē non ar]g[ui]t petulanter facimus si matrem familiam^s secus quam
[matronarum sancti]ta[s] post[u]lat nominamus sin ista muliere remota nec crimen

ụll[um] nec opes ad opp[u]gnand[u]m Caelium illis relinquum[t]ur q[uid ē ali]ud
quod nos patroni
facere debeamus nisi ut eos qui insectantur repellamu[s qu]od q[uidem face]rem
vehementius
nisi inter[ced]erent inimicitiae cum istis mulieris viro fra[trem volui dicere
s]emper hic er[ro] nᵘnc
[agam modice nec long]i[u]s [prog]rediar quam mea fid[es et causa ipsa coget
nec enim muliebres i]ni
[micitias mihi gerendas puta]vi praesertim cum ea q[uam omnes semper amicam
omnium]
potius quam cuiusquam inim[ica]m putaverunt· sc[d tamen ex ipsa quaeram
prius utrum me secu]m § 33
severe et graviter et prisce age[re] mallet an remiss[e et leniter et urbane sin
illo austero more ac]
modo aliquis mihi ab inferis excitandus est ex ba[rbatis illis non hac barbula
qua ista delecta
[tur sed illa horrida qua]m in statuis antiquis adq[ꝫ imaginibus videmus qui
obiurget mulierem
[et qui pro me loquatur ne mih]i forte ista suscenseat [exsistat igitur ex hac
ipsa familia aliquis
[ac potissimum Caecus ille] minim[u]m enim dolorem [capiet qui istam non
videbit qui profecto si
[exstiterit sic aget ac sic l]oquetu[r m]ulier quid tꝫ cu[m Caelio quid cum homine
adulescentulo
[quid cum alieno cur aut t]am [familia]ris huic fuis[ti ut aurum commodares
aut tam ini
[mica ut venenum timeres no]n pa[trem tuum] videra[s n̄ patruum n̄ avum
proavum atavum audieras
[consules fuisse n̄ deniq· mod]o te [Q. Mete]lli matr[imonium tenuisse sciebas
clarissimi ac § 34
[fortissimi viri patriae]q· ama[nt]issimi qui sim[ul ac pedem limine extulerat
omnes prope
[cives virtute gloria digni]tate superabat cum [ex amplissimo genere in familiam
claris
[simam nupsisses cur tib]i Caelius tam coniunctus [fuit cognatus affinis viri tui
familiaris nihil
[eorum quid igitur fuit nisi] quaedam temeritas a[c libido nonne te si nostrae
imagines viriles n̄ com
[movebant ne progenies quidem] mea Qui[nta illa C]laudi[a aemulam domesticae
laudis in

[gloria mulicbri esse admo]nebat [non vir]go [i]ll[a Vestalis Claudia quae patrem complexa
[triumphantem ab inimico tr'] pl· de [curru detrahi passa n̄ est cur te fraterna vitia po
[tius quam bona paterna et avita] et usq› [a nobis cum in viris tum in feminis repetita moverunt ideone ego pacem
[Pyrrhi diremi ut tu amorum tu]rpissim[orum cotidie foedera ferires ideo aquam adduxi
[ut ea tu inceste uterere ide]o via[m munivi ut eam tu alienis viris comitata celebrares sed § 35

Verso.

[quid ego iud› ita gravem personam induxi ut verear ne se idem Ap]pius repente co[nvertat et Caelium
[incipiat accusare illa sua gravitate censoria sed videro hoc p]osterius adq› ita iud[› ut vel severissimis
d[iscept]at[oribus M· Caeli vitam me prob]atur[um ēē] co[n]fida]m tu vero mulier i[am enim ipse tecum
nulla pe[r]sona [introducta loquor si ea qu]ae facis quae d[icis] quae insimilas quae moliris qu[ae arguis
probare co[gitas rationem tantae fam]i[l]iaritatis tantae consuetudinis reddas a[dq› exponas
necesse e[s]t accusatores quidem l]ibidines ad[u]lt[eri]a Bai[a]s acta convivia e[o . . l
co[n]u[ꝫ]ssationes
cantus s[y]mp[honia]s na[v]igia iactan]t idemq› sig[nificant nihil se t]e invita dicere quae [tu quoniam
mente nescio qua effrenata adq[› pra]eceps in f[orum deferri iudiciumq› voluis-t[i] au[t diluas oportet
a[u]t falsa esse doc[eas aut nihil] neq› [crimini] tuo [neq› testimonio c]redendum ēē fateare s[in autem § 36
urbanius me [agere mavis si]c ag[am tec]um re[movebo illu]m senem durum ac paene agrestem
ex his igitur tu[is sumam aliquem ac potissimu]m min[imum fratrem] qui est [in is]to gene[re urbanissimus
qui te amat plu[rimum qui propter] nescio q[u]am [credo timidi]tat[em c]t no[cturnos quosdam ina
nes metus [tec]u[m semper pusio cum m]aiore sorore cubit[avit eu]m[putato tecum loqui quid tu

multu[aris soror quid insanis quid cla]more exorsa ver[bis parvam rem magnam facis vicinum

adulesce[ntulum aspexisti candor huius t]e et proceritas v[oltus oculiq› pepulerunt saepius videre

voluisti [fuisti ñ numquam in isdem hortis] vis mulier n̤[obilis illum filium familias patre parco et

tenaci h[abere tuis copiis devinctum ñ potes] calciat r[esp]uit̤ ñ [putat tua do]n̤a ẹ̄[ē tanti confer alio

te hab[es hortos ad Tiberim ac diligenter] eo loco parasti quo omnis iube[n]tus [natandi causa venit

hinc li[cet condiciones cotidie legas cur] huic qui te spernit molesta e[s redeo nunc ad te Caeli § 37

v[icissim ac mihi auctoritatem patria]m severitatemq› suscipio seḍ ḍuḅ[ito quem patrem potissimum

s[u]m̤[am Caecilianumne aliquem] vehementem ac durum nunc en[im demum mihi animus ardet

[nunc meum cor cumulatur ira aut i]llum o infelix o sceleste ferrei sun[t] i̤[s]ti p̤[atres egone quid dicam

[quid velim quae tu omnia tuis foed]is facis ut nequaquam velis vix fe[rendi diceret talis pater cur

[t]e in i[st]am v[icinitatem mer]etriciam contulisti cur inlecebris [cognitis ñ refugisti cur alienam

ullam mulier[e]m n̤[os]ti decede ac disce per me si egebis t̤ḇ dolebi̤t [mihi sat est qui aetatis quod reliqu

um est oblectem meae huic seni [[ạ]] tristi ac derecto responderet C[aelius se nulla cupiditate inductum § 38

de via c[[a]]essise quid signi nulli sumptus nulla i[a]c̣tu[r]a nu[lla versura at fuit fama quotus

quisq› istam potest effugere in ista maledicta civitat[e vicinum eius mulieris male audisse

miraris cuius frater germanus sermones iniquorum [effugere non potuit leni vero et clementi

patri cuius modi ille est fores effregit restituentur di[scidit vestem resarcietur filii causa est

expeditissima quid enim esset in quo se facile defe[nderet nihil iam in istam mulierem dico sed si esset

aliqua dissimilis istius quae se omnib· pervo[l]garet [quae haberet palam decretum semper aliquem

cuius in hortos domum Baias iure suo libidines omn[ium co]mm[earent quae etiam aleret

adulescentes et parsimonia patrum ṣuị̣[s su]mpt[ib· suste]nt[arct si vidua libere proterva petu

lanter dives effuse libidinosa meretricio more v[ivere]t ad[ulterum ego putarem si quis hanc

paulo liberius salutasset dicet aliquis haec ig· ē tu[a discip]li[na sic tu instituis adulescentes § 39

ob hanc causam tō hunc puerum parens commendavit [et tr]ạdị̣[dit] u[t in amore adq· in voluptatibus

adulescentiam suam collocaret et ut han[c] tu vita[m a]dq[· ha]ẹ[c studia defenderes ego si quis

iud· hoc robore animi adq· ḥaec indole virtutis adq[·] con[tin]e[ntiae fuit ut respueret omnes

voluptates omnemq· suae vitae cursum in labore corporis a[d]q[· in animi contentione conficeret

quem n̄ quies n̄ remissio n̄ aequalium studia n̄ ludi n̄ convi[vi]a [delectarent nisi quod esset

cum ḷaụdẹ et cum dignitate coniunctum hunc mea sententia di[vi]n[is quibusdam bonis instructum

adq· ornatum p[uto ex hoc] genere illos fuisse arbitror Camillo[s] Fab[ricios Curios omnesq· eos qui

hae ex minim[is tanta] fe[cer]unt verum haec genera virtu[tum non solum in morib· nostris § 40

sed vix iam in li[bris reperiuntu]r chartae quoq· quae illam [pristinam severitatem continebant

[obsoleveru]n[t neq· solum apud nos qui h]anc sectam ration[emq· vitae re magis quam verbis secuti

[sumus sed etiam apud Graecos docti]ssimos homines quib· [cum facere non possent loqui tamen et

[scribere honeste et magnifice licebat] aliq[u]a quaedam [mutatis Graeciae temporibus praecepta ex

[stiterunt itaq· alii voluptatis causa o]mn[i]a sapientes fac[e]re d[ixerunt neq· ab hac orationis § 41

[turpitudine eruditi homines refugerun]t alii cum voluptate d[ignitatem coniungen

[dam putaverunt ut res maxime inter se r]epugnantes dicendi fa[cultate coniungerent

[illud unum derectum iter ad laudem cu]m labore qui probaberu[nt prope soli iam in scholis

[sunt relicti multa enim nobis blandime]nta natura ip[sa g]enuit [quib· sopita virtus coniveret

[*interdum multas vias adulescenti*]*ae lubricas* [*ostendi*]*t q*[*uib*· *illa insistere aut ingredi*

[*sine casu aliquo ac prolapsione vix p*]*osset mult*[*arum reru*]*m* [*iucundissimarum varieta*

[*tem dedit qua ñ modo haec aetas sed etiam ia*]*m corr*[*oborata*] *cap*[*eretur quam ob rem si quem* § 42

[*forte inveneritis qui aspernetus ocul*]*is pulchritu*[*din*]*em* [*rerum ñ odore ullo ñ tactu*

[*ñ sapore capiatur excludat aurib*· *omn*]*em suavitat*[*e*]*m hu*[*ic homini ego fortasse et pauci*

[*deos propitios pleriq*› *autem iratos pu*]*taverunt ergo* [*haec deserta via et inculta*

[*adq*› *interclusa iam frondib*· *et vir*]*gultis rel*[*in*]*quatur detur aliqui ludus aetati sit adu*

[*lescentia liberior ñ omnia voluptatib*· *de*]*ṇe*[*g*]*eṇ*[*tur ñ se*]*mper* [*superet vera illa et derecta*

[*ratio vincat aliquando cupiditas voluptasq*› *r*]*ation*[*em dum modo illa in hoc genere*

[*praescriptio moderatioq*› *teneatur parcat iuve*]*ntus* [*pudicitiae suae ne spoliet alienam*

[*ne effundat patrimonium ne faenore trucidetur*] *ne in*[*currat in alterius domum adq*›

[*familiam ne probrum castis labem integris infam*]*iam ḅ*[*onis inferat ne intersit insidiis scelere*

Fol. 2. Verso.

[*careat postremo cu*]*m par*[*uerit voluptatib*· *de*]*derit ̣aliquid temporis ad ludum aetatis*

[*adq*› *ad i*]*nanes* [*hasce*] *adulesc*[*e*]*n*[*tiae cupiditates r*]*ev*[*ocet se aliquando ad cur*]*ạm ṛei ḍọ*

[*mest*]*i̇cae rei forensis rei p*› *ut ẹạ qụ*[*ae ratione antea ñ perspexerat satiet*]*ate abiecisse*

[*expe*]*riendo contempsisse vide*[*at*]*ur a*[*c multi et nostra et patrum maiorumq*› *memoria iud*› *su*]*mmi ho* § 43

[*min*]*es et clar*[*i*]*ssimi cives fue*[*ru*]*nt quorum* [*cum adulescentiae*] *cụp*[*idita*]*teṣ* [*def*]*ẹṛvissent*

c[*xi*]*miae virtutes firmata iam aetate exti*[*terunt ex quib*· *neminem mi*]*hi lib*[*et*] *nominare*

v[*os*]*met vobiscum recordamini nolo e*[*nim cuiusquam forti*]*ṣ adq*› *inlus*[*tri*]*ṣ viṛ*[*i*] *ne*

[*min*]*imum* q̄d̄ *erratum cum maxi*[*ma laude coniungere*]. *quod si facere vellem m*^{u}*lti*

a [*m*]*e ṣṵmmi adq*› *ornatissim*[*i viri praedicarentur quo*]*rum pa*[*rtim n*]*i*̣*mia liber*

[*ta*]*s i*̣*n adulescentia partim p*[*rofusa luxuries*] *mag*[*nit*]*udo a*[*eris alieni su*]*mptib*· *libi*

[*din*]*es nominarentur quae m*[*ultis postea virtut*]*ibus obiecta adulescentia*]*e qui vellet*

c[*xc*]*usatione defende*[*ret*] *at ver*[*o in M*· *Caelio dica*]*m enim i*[*am confidentiu*]*s de studiis* § 44

ẹ[*iu*]*s* [*li*]*one*[*stis*] *quoniam* [*aude*]*o qu*[*aedam fretu*]*s vestra s*[*apientia libere confiter*]*i nulla*

[*luxuries reperiatur n*]*ulli* [*sump*]*tu*[*s nullu*]*m aes alienum* [*nulla conviviorum ac lustro*]*rum*

[*libido quod qđ*› *vitium ventris et gurgitis n̄*] *modo n̄ min*[*uit aetas hominib*· *sed etiam a*]*uget*

[*amores autem et deliciae quae vocant*]*ur quae f*[*irmiore animo praeditis diut*]*ius*

[*molestae n̄ solent ēē mature enim et cel*]*eriter de*[*florescunt numquam hunc oc*]*cu*

[*patum impeditumq*› *tenuerunt aud*]*i*̣*sti*̣[*s c*]*um pro se* [*diceret audistis antea cum a*]*ccu* § 45

[*saret defendendi haec causa n̄*] *gloriandi loquor* [*genus orationis facultatem cop*]*iam*

[*sententiarum adq*› *verborum q*]*uae vestra pruden*[*tia c*]*s*[*t perspexistis adq*› *in eo n̄ solu*]*m*

[*ingenium elucere eius v*]*ide*[*b*]*atis quod saepe etiam si in*[*dustria n̄ alitur valet tamen ip*]*s*[*u*]*m*

[*suis virib*· *sed inerat nisi*] *me* [*p*]*ropter benivolentiam f*[*orte fallebat ratio et bonis artib*·]

[*instituta et cur*]*a e*̣*t* [*v*]*igiliis elaborata . atqui sci*[*totc iud*› *eas cupid*]*i-tates*

[*quae obiciuntur Caelio a*]*dq*› [*ha*]*ec studia de quib*· *disputo n̄ facile in* [*co*]*d*[*em h*]*omine*

[*ēē posse fieri enim n̄ po*]*tes u*̣[*t a*]*nimus libidini deditus amore des*[[*i*]]*derio cupidate*

[*saepe nimia copia inopia*] *ct*[*ia*]*m n̄ nu*[*mq*]*uam inpeditus hoc quidquid est quod nos facim*^{u}*s*

[*non modo agendo verum et*]*ia*[*m c*]*ogita*[*nd*]*o possit sustinere an vos aliam causam* § 46

[*esse ullam putatis cur i]n̰ [tant]i̱s p̣[rac]ṃi̱i̱[s] eloquentiae tanta voluptate dic[e]ndi*

[*tanta laude tanta gratia tan]to honore tam sint pauci semperq› fuerint qui in hoc*

[*labore versentur obtere]n[dae su]nt omnes voluptates reliquenda studia delectationis*

[*ludus iocus convivium s]er[mo es]t paene etiam familiarum deserendus· qua re in ḥoc*

[*genere labor offendi]t h[omi]nes a st[ud]ioq› [d]eterret non quo aut ingenia def[i]cian[t]

[*aut doctrina pueril]i[s an h]ic ṣ[i] se [is]ṭi vita[e d]edisset coṇṣ[ularem] hominem ad* § 47

[*modum adulescens i]n [iudici]um vo[ca]visse[t] hic si lab[o]r[em fugeret] si o[b]st[rictus*

[*voluptatib· teneretur in ha]c a[c]ie co[ti]die v[er]saretur a̱[ppeteret ini]ṃ[icitias in*

[*iudicium vocaret subiret pe]r[i]culu[m] capit[is] ipse insp[ectante p› R› tot iam menses aut*

[*de salute aut de gloria dimi]caret [nih]i̱lu[e i]g· illa vic[initas redolet nihilne hominum*

[*fama nihil Baiae deniq› ipsae loquu]nt[ur] illae [ve]ro n̄ loq^{u}a[ntur solum verum etiam*

[*personant huc unius mulieri]s lib[id]inem [e̅e̅] prolapsa[m ut ea n̄ modo solitudinem*

[*ac tenebras adq› haec flagiti]o̱ṛu̱[m i]n̰tegu[m]enta n̄ q[uaerat sed in turpissimis*

[*rebus frequentissima cele]ḇr[i]t[a]te et c[la]rissima l[uce lactetur verum si quis* § 48

[*est qui etiam meretriciis am]o̱r[ib· i]ntcr[dic]tum in[ventuti putet est ille qui*

[*dem valde severus negare n̄ p]o̱s[sum] sed a[bh]orret n̄ [modo ab huius saeculi licen

[*tia verum etiam a maiorum co]n̰s[uetu]din[e a]dq› con[cessis quando enim hoc n̄ factum ē*

[*quando reprehensum quando n̄ permissum q]uan[do] deniq› [*fuit ut quod licet non lice*

[*rct hic ego iam rem definiam mulierem n]ullam [nominabo tantum in medio relin*

[*quam si quae n̄ nupta mulier domum suam pate]fecerit o̱n̰[nium cupiditati palamq›* § 49

[*sese in meretricia vita conlocarit viroru]m alieni[ssimorum conviviis uti in*

[*stituerit si hoc in urbe si in hortis si in Ba]iaru[m illa celebritate faciat si deniq›*

[*ita sese gerat n̄ incessu solum sed ornatu adq› c]omit[atu n̄ flagrantia oculorum n̄*

185 [*libertate sermonum sed etiam complexu osc]ulatio[ne actis navigatione convi*

[*viis ut n̄ solum meretrix sed etiam proterva] m[eretrix procaxq› videatur cum hac si*

[*qui adulescens forte fuerit utrum hic tibi L· H]e[renni adulter an amator expugnare*

[*pudicitiam an explere libidinem voluisse v]id[catur*

. . . . . .

Fol. 2. Recto.

[*sunt enim crimina una i]n mu[liere summorum fa]cino[rum auri quod sumptum* § 51

200 [*a Clodia dicitur et veneni*] *qu[od eiusdem Clodiae*] *neca[n]dae* [*c]aus[a parasse Cae*

l[i]um [*criminantur aurum s]um[psit ut dicitis*] *quo[d L·*] *Lucci servis da[ret*] *pe[r quos Ale*

xandrinu[s Dio qui tum apud Luccium habitabat] *ne[caret]ur magnum crim[en vel in*

legat[is insidia]ndis [*vel in servis ad hospite]m* [*do]mini n[ec]andum solli[c]itandis p[lenum sce*

le[ris co]nsili um] *plenu[m audaciae quo qd̄ i]n crimine primum illud re[qui]r[o*] *dixeritne Clodiae* [§ 52

205 *qu[a]m in rem aurum* [*sumeret an n̄ dixer]it si n̄ dixit cur dedit si dixit eodem se*

conscientiae scelere devinx[it tunc aurum ex] *armario tuo promere ausa es tu Venerem*

illam spolia[re or]namenti[s spoliatricem ceteror]um cum scires quantum ad facinus

aurum h[oc quaerere]tur a[d ne]cem [*legati ad L· Lucei s]anctissimi hominis adq› integerrimi*

labem s[celeris sempite]rni huic fac[inori tanto tua] *mens liberalis conscia tua domus*

210 *popular[is ministra tua d]eniq· hos[pitalis illa Ve]nus ad[iutri]x c̄e deb[uit vidit hoc Balbus*] § 53

cc[atam c̄c̄ Clodiam dixit] adq› i̥ta C̣[aelium ad i]llam [att]ulisse se ad d̥[r]n̥at[um l]udoru[m

a[urum quaerere si tam fa]miliaris era[t Clodiae quam tu] ē[c̄] vis cum de libidi]n̥e e̥i̥[us tam

n̥[ulta dicis dixit pro]fecto quo v[ellet aurum si tam familiar]i̥s n̄ e̥r̥[at n̄

d̥[edit ita si verum tibi Caeliu]s dixit [o immoderata mulier sciens t]u̥ aurum ḁ[d faci

n̥[us dedisti si n̄ ē ausus dicere] n̄ dedi[sti quid ego nunc argumentis huic crimini

[quae sunt innumerabilia re]sistam p̣o̥ssum [dicere mores M· Caeli longissime

[a tanti sceleris atrocitate ēē di̥]siunctos minime ē̥ē̥ c̣[redendum homini tam in

[genioso tamq› prudenti n̄ v]enisse in mentem rem [t]an[ti sceleris ignotis alie

[nisq› servis n̄ ēē credenda]m· possum etiam illa et c̣[e]te̥[r]oru̥[m patronorum et mea con

[suetudine ab accusatore] perquirere ubi sit congressus cum servi̥s Lucci Caelius qui ei

fu[erit aditus] s̥i̥ p̣e̥r se qua temeritate si per alium per [quem possum omnes suspi

cio[nu]m [la]tebras peragrare dicendo n̄ causa n̄ l[ocu]s n̄ [facultas n̄ conscius n̄ perfi

ciendi n̄ occultandi maleficii spes n̄ ratio u̥lla n̄ v̥[estigium maximi facinoris reperietur

sed haec quae sunt oratoris propria quae [mihi n̄ propter ingenium meum sed propter § 54

hanc exercitationem usumq› dicend[i] fructum [aliquem ferre potuissent cum a me

ipso elaborata proferri viderentur bre[vitatis causa relinquo omnia

habeo enim iud› quem vos socium vestrae re[ligionis iurisq› iurandi facile

[ē]ē patiamini L· Luceiu̥m sanctissimum g̣r̥ḁ[issim]u̥m [qui tantum facinus in famam adq›

[in] fortunas suas neq› n̄ audisset [i]n̥[la]tum [a] C̣ḁe[lio ne]q̣› neglexisset neq› tulisset an

[ille vir i]ll[a hum]anitate p[raeditu]s illi[s studiis artib· adq› doctrina illius ipsius

[periculum quem propter] haec ip[sa s]tudia [diligebat neglegere potuisset et quod

2 lines lost.

234 [*neglegeret quod in agris*] *locisq› p[ublicis*

2 lines lost.

237 [*ipsius iurati religione]m auc[tor]itat[emq· percipite adq· omnia diligenter testi* § 55

[*monii verba cognoscite recita*] *L[· L]ucei testim[onium quid expectatis*

[*amplius an aliquam vocem*] *putati[s ip]sam p[ro se*

3 lines lost.

[*ex inimica ex infami ex c]rudeli ex facin[erosa ex libidinosa domo domus autem illa quae tem*

[*ptata ēē scelere isto nefa]ri[o] dic[itur*

245 [21 letters] . . . . . [

. . . . . .

Fragments.

1. Recto.

]*nestis*[
]⁻[
. . .

2. Recto.

. . . . .
im[
] . *ho*[
] . *o* . [
]*unt d* . . [
. . . . .

2. Verso.

. .
]*an*[
]*im*[
]*eva*[
]*u*[
]*ui*[
. .

3. Recto.

. . .
] . . [
]*inn*[
]*m*[
]*t* . [
. . .

3. Verso.

. . .
]*t* . [
]*bus*[
] . *cu*[
] . *is* . [
] . *et* . [
] . *o* . [
. . .

4. Recto.

. . .
] . . [
] . *e*[
]*o* . [
. . .

4. Verso.

. . .
] . *o*[
]*ti*[
]*ri*[
]*q*[
]*m*[
]*u*[
]*t* . [
. . .

3. *videatur*: so Pπδ; *videantur* Abram, C(lark).

The *a* supposed to belong to *ad* may well be assigned to *omittam*, the reading of Pπδ; *omitto* Σ.

4. *e]t ea*: so Pπδ; *et eo* Kayser, *etiam* C. Σ has *alienior* for *lenior*.

7. *probem*: so Σ; *probabam* other MSS., C.

9. That the papyrus agreed with Σeg in reading *inierit* is uncertain, but the shortness

of the letter after *con]vivium* is in favour of *i* as against *r*; *renuerit* C. with hδ, *re-minierit* P.

qui in hortis fuerit, which is added by Donatus before *qui unguenta sumpserit*, was evidently omitted as in Pπδ.

12. *d[edissent* (Pπδ) suits the size of the lacuna much better than *d[edidissent* (Ascens. 3, C.).

bonam f]rugem : *frugem bonam* MSS.

15. *eruant* : *evertant* MSS.

18. *proposit[o reo* : *reo proposito* MSS. But possibly *reo* was omitted altogether.

19. *confociat* is a curious corruption of *deficiat*. The papyrus may, however, be taken to support P in the subjunctive as against the *deficiet* of πδ.

20. *ipsa* added by Σ after *vitia* (*ista* C.) seems to have been omitted, as in Pπδ.

21. The abbreviation of *tamen* is uncertain, the stroke above being lost and the *m* especially not clear.

et copiose : so Σ; om. Pπδ.

iud(ices) est : the traditional order is confirmed; *est iudices* Halm.

22. *habet*, as originally written, is the reading of Σ, *habeat* Pπδ; an *a* has apparently been added above the line in darker ink.

23. *tempore* : l. *tempora*. In the accepted text *emittere* precedes *in hominem*.

24. That the papyrus agreed with Σ in inserting *ego* and reading *ita ut oportet* (*ut oportet ita* Pπδ) is of course uncertain.

25. *de praevarica[tione* : so e (*prev.*), *deprecationem* g; *deprecari vacationem* P, C. That the papyrus had *depraevaricari* for *deprecari* is less likely.

26. *n(on) perfugiis* : *perfugiis non* Pπδ, *perfugiis nihil* Σ, C.

28. In omitting *tamen* the papyrus agrees with Pπδ; *tam* Σ, *tamen* Wrampelmeyer, C.

29. *quae in criminib(us)* : l. *quin criminib(us)*.

32. *ut* (Σ) may well have been omitted, as in Pπδ.

talia : so Σ; *alia* other MSS. C., *illa* Ernesti.

petulantis : the final letter, if it was written, has almost entirely disappeared; perhaps it was omitted.

34. There is little doubt that *nullae* (Σ, C.) not *nulla* (Pπδ) was the reading of the papyrus, for though the *e* is indistinct, *nulla* does not fill the space.

35. The text was apparently corrupt here. The ordinary reading is *ab irato accusa-tore* (*arbitratu accusatoris* $b^2\psi$) *nullo auctore emissae*. This, however, is much too long for the lacuna, and the homoeoteleuton may easily have caused the loss of *nullo auctore*; and]*so* is clear where]*sae* is expected. Possibly an attempt at construction was made by the omission of *ab*.

35–6. *fontem* [*video auctorem* : so Pπδ; *auctorem video fontem* C. with Σ.

38. The alteration of *voluit* to *potuit* was apparently made by the original scribe. *potuit* is the reading of Pπδ, *voluit* being unattested elsewhere. C. adopts Bährens's *servos, potionem* for *quos potuit*.

39. The reading of Pπδ completely fills the lacuna; Σ has *quam* before *locum*, whence C. restores *clam attulit*. l. *exstitisse*.

40. l. *muliere*. *sed* is also found in Pπδ; *verum* C. with Σ and Quintilian.

41. *virtute* : *prudentia* MSS.

43. Whether a mark above the final *m* of *familiam* is rightly interpreted as an inter-lineated *s* is very doubtful; *familias* MSS.

45. *Caelium* : so apparently the papyrus, with Pπδ; *M. Caelium* Σ, C.

46. *qu]od q[uidem* : or perhaps *q]uod* [*q(ui)d(em)*, with a space after *repellamu[s*.

47. *istis* is a slip for *istius*. *mihi*, which the MSS. add after *intercederent*, is omitted.

48. *mea* : *me mea* MSS.

muliebris umquam is the ordinary reading, but this seems to be too much for the lacuna, and some omission is likely, the space at the beginning of the next line being sufficiently filled by the words in their usual order. It is fairly certain that *mihi* did not precede *inimicitias* as in Σ.

49. *cum ea*: om. Quintilian.

51. *mallet*: *malit* MSS.

54. There is room for *qui* (Σ) after *et*, but the papyrus may have agreed with Pπδ in omitting it.

forte ista: *ista forte* MSS.

57. *huic*: so Pπδ; *huius* ΣB, om. Severianus, C.

58. Considerations of space make it likely that the papyrus was here in agreement with Pπδ. ΣB have *non proavum non atavum non*; *non proav. non abavum non atav.* C.

67. The line is abnormally long even with the omission of *etiam*, which is the only word that can well be spared. It is thus pretty clear that the papyrus had no longer verb than *moverunt*, which has been suspected.

73. *facis . . . arguis*: so Σb² ψ² (*quae* before *moliris* om. b², *quae insimulas* om. ψ²); om. P¹; *facis quae dicis quae in sororem tuam moliris quae argumenta* P²πδ. Halm's condemnation of *facis . . . arguis* as a 'pannus intolerabilis' constructed by 'homines Itali' out of the reading of P²πδ was not happy.

74. The papyrus omits *tantae coniunctionis* which the MSS. read before *reddas*.

75. *l*]*ibidines*: *libidines amores* MSS. If *quidem* was abbreviated *qd̄*, *amores* may have preceded *libidines*.

acta: so πδ; *actas* P, C.

At the end of the line some alternative for or correction of *comissationes* was apparently interlineated.

77. *pra*]*eceps*: so Σ; *praecipiti* others, C.

78. *aut*: so Pπδ; *ac* C., with Halm.

80. *his igitur tu*[*is*: so P²πδ; om. *tuis* P¹, C., *istis tuis* Madvig.

82. Above the supposed *m* of *eu*]*m* there is a mark rather like an *a*, but this is unintelligible and may be due to accident.

83. *cla*]*more*: so Pπδ; *clamorem* Ribbeck, C.

85. *vis*: so P¹, C.; *visa* P²πδ.

mulier n[*obilis*: *nobilis mulier* MSS.

86. *calciat*: l. *calcitrat*; cf. P¹, which has *calcitat*. The remains of letters further on in the line are doubtfully identified, but the omission of *repellit* (ΣB) after *respuit* appears probable. *esse dona* is the order of Σ.

86–7. *alio*] *te*: *te alio* MSS.

87. *parasti*: so P; *praeparasti* πδ, *paratos* ΣB, C. For the spelling *iube*[*n*]*tus* cf. l. 121 *probaberu*[*nt*.

90. *ac*: *atque* MSS.

91. The line is sufficiently filled without *egone*, which is repeated by Pπδ before *quid velim* and was removed by Spengel; but that *egone* was omitted in the papyrus is of course wholly uncertain.

92. *nequaquam velis*: *nequiquam velim* MSS.

93. *alienam*, which Σ omits, apparently stood in the papyrus.

94. *decede*: *dide* MSS. (*dede* P², *dideae* g, *dii deae* e).

disce: so Pπδ; *dissice* Σ Puteanus, C.

per me: *per me licebit* P, *per me licet* others, *per me tibi licet* Francken, C.

The termination of *dolebit* is doubtful, the *b* especially being questionable. The

following lacuna is well filled without Francken's addition *non mihi* after *dolebit*. At the end of the line the division of *reliquum* is curious, but there is no known variant.

95. *seni tristi ac derecto* : *tristi ac derecto seni* MSS.

96. l. *cessisse* : *decessisse* MSS.

97. *quisq*(*ue*): so C. with BP^{2}πδ (P^1 omits *se nulla . . . in tam*); *quisque est qui* T. *potest effugere* : *praesertim effugere potest* ΣB, *effugere potest* other MSS.; *effugere potest, praesertim* C., *effugere possit* Halm.

ista maledicta : *tam maledica* MSS.; *maledica* is obviously right.

97–8. *male audisse*] *miraris* : *miraris male audisse* MSS.

99. *patri* : so Pπδ; *patre* Schwartz, C.

effregit: so P^{2}πδ; *etfregit* P^1, *ecfregit* Müller, C.

100. *facile* : *non facile* MSS.; cf. l. 210.

103. l. *parsimoniam*. *sustentaret* seems to have been the reading of the papyrus, not *sustineret*, which C. adopts from Σ.

105. *ig*(*itur*) *e*(*st*) : so most MSS. and Quintilian; *est igitur* T.

106. *i*(*i*)*b*(*i*) *hunc puerum parens*: *parens tibi hunc puerum* Σ.

107. *ut* : so TΣ, C. ; om. Pπδ.

108. *haec* : l. *hac*. The first two letters seem to have been altered from [*i*]*n*, and it is noticeable that T has *in hac*; but the scribe may merely have begun to write *indole* too soon.

adq[(*ue*)] : *ad* from *adq*. T, *atque* Halm, *ac* BPπδ, C.

109. *suae vitae* : so ΣB ; *vitae suae* others, C.

110. *conviv*[*i*]*a* (Pπδ) suits the remains better than *conviv*[*i*]*u*[*m* (TB, C.). At the end of the line there is evidently not room for the ordinary reading *nihil in vita expetendum putaret nisi* &c., and *nihil . . . putaret* was presumably omitted. The similarity of *delectaret nihil* and *putaret nisi* would make this loss easy.

112. *Fabricios* precedes *fuisse* in T.

114. *o* of *quoq*(*ue*) has apparently been altered from *e*.

117. *aliq*[*u*]*a* : so Pπδ ; *alia* TΣg^2, C.

120. *dicendi* : *verborum* Σ.

122–3. The papyrus may of course have had the vulgate reading *et interdum* ; om. *et* Σ, C.

128. *pu*]*taverunt* : so T ; *putabunt* others, C.

134. Whether *familiam* (Σ, C.) or *famam* stood in the papyrus cannot be determined. In the latter part of the line *ne quem vi terreat, ne intersit insidiis* is the reading of the MSS., but this overloads the line considerably, and it seems clear that one of the two clauses was omitted. The recurrence of *-at ne* suggests that *ne . . . terreat* is the more likely to have dropped out ; cf. note on l. 110.

136. The vestiges at the end of the line do not suggest the letters *do*, but no variant is known, and the termination in the next line agrees with the ordinary reading.

137. *rei* : so eg ; *reique* P, C.

138. The papyrus with little doubt agreed with Pπδ in omitting *et* which C. inserts with Σ before *experiendo*. The omission of *quidem* after *multi* with the same group is also highly probable, for although this might have been abbreviated to two letters, the supplement in the latter half of the line is already so long that any unnecessary addition is objectionable.

139. The variant of Σ, *deseruissent*, is unsuitable.

140. *extiterunt* is also the spelling of P.

lib[*et*] : so Σ, C. ; *liquet* P, *necesse est* πδ. The reading is practically assured, for though the upper part of the *b* is lost, *q* is inadmissible, since the tail should be visible.

144. l. *su]mptus.*

145. *obiecta* (Σ) not *obtecta* (C. with other MSS.) was most probably the reading of the papyrus.

146. *i[am* : so most MSS., C. ; *hoc* Σ.

147. *quoniam* : so Σ, C. ; *quandam* Pπδ.

150. It is quite possible that *hae* which is found before *deliciae* in Pπδ (om. Σ, C.) stood in the papyrus.

f[irmiore animo : or *f[irmo ingenio*, with Σ.

153. *loquor* : so Σ, C. ; *eloquor* Pπδ.

154. *quae vestra prudentia est* is the usual reading ; Σ has *quae vestrae si prudentiae*, whence C. conjectures *quae vestra est prudentia.*

157. *atqui* : so Σ, C. ; *atque* Pπδ.

158. *disputo* is the accepted reading ; *disputavi* Σ, *disputato* P¹. The *o* of *h]omine* has apparently been corrected.

159. l. *po]test . . . cupiditate.*

161. Since not more than about twenty letters are expected in the lacuna, it appears probable that the scribe omitted *in dicendo quoquo modo facimus*, the recurring *facimus* giving rise to the error. This will imply that the archetype of the papyrus agreed with Σ in reading *modo facimus non* which other MSS. omit.

162. The supposed *n* of *i']n* is not very satisfactory.

165. *est paene* is also the order of Σ ; *paene est* others and C. *etiam* is omitted by the MSS. l. *familiarium.*

166. *labor offendi]t h[omi]nes* : so Σ, C. ; *labore fiendi homines* P, *labor confitendi homines* eg, *homines a labore studioque discendi* bhψ².

167. *h]ic* : om. Σ, against the other MSS. and Arusianus.

se : so apparently the papyrus ; *sese* MSS. But *[is]ti* is not a very satisfactory reading, for though the *t* is probable, the base of the next letter is abnormally curved for an *i*.

d]edisset : so MSS. ; *dedidisset* C. with Arusianus.

169. *in ha]c* : so Pπδ ; *hac in* Σ, C.

170. It is uncertain that *iam* (so Σ ; omit πδ, *t*[[.]] P) stood in the papyrus.

171. *nih]iln[e* : so Σ, C. ; *nihil* (twice) Pπδ. The *i* is joined to the *l* by a diagonal stroke which is presumably accidental.

172. *loqua[ntur* : l. *loquentur* with the MSS.

178–9. The reading of the papyrus here remains very doubtful. Possibly it coincided with that of Pπδ, as according to the arrangement adopted ; but thirty-four letters in the initial lacuna of l. 179 are rather more than would be expected, and it seems not unlikely that *fac|titatum est* was written, with Σ, and one of the *quando* clauses omitted.

186. The agreement of the papyrus with Σb²ψ² in adding *sed etiam . . . meretrix* (om. Pπδ) after *non solum meretrix* seems probable. *m* in this line might indeed be supposed to belong to *cum* further on, but the supplements at the beginnings of ll. 187–8 would then become considerably shorter than they ought to be, the *id* of *videatur* being clear.

201. The papyrus seems to have had *L.* before *Lucei* as P²πδ ; om. ΣP¹. For the spelling of the name with one *c*, which is found also in P and other MSS., cf. ll. 228, 238.

203. *insidia]ndis* : so ΣB ; but the decipherment is extremely uncertain and *insidia]ntes* is possible.

204. *re[qui]r[o]* : so Σ, C. ; if the second *r* is rightly identified the space would be too narrow for *requiram* (Pπδ).

205. *in* : *ob* Σδ, *ad* P²π. In P¹ *quam ob . . . si non* is omitted. Possibly *tum* may have stood in the papyrus before *sumeret*, as in δ ; *tum iret* P²π.

207. It is quite possible that the papyrus had the corrupt *ceterum* found in Pπb.

208. *Lucei*: the space is against the reading of P$\pi\psi$ *Lucullum*.

209. *sempite]rni*: so P$\pi\delta$; *sempiternam* C. with Pantagathus.

210. *debuit*: *non debuit* MSS. Without *non* the sentence could be taken as interrogative; but cf. l. 100.

212. *era[t*: so C. with MSS. except Σ, which has *fuit*.

212–13. The number of letters in the initial lacuna of l. 213 is rather smaller than is expected and the *ei* of *ei[us* are by no means plain; it appears, however, on the whole more satisfactory to adhere to the ordinary text than to make *libidine* end l. 212 and read *h[uius tam multa*, &c., in l. 213.

219. The supposed stop after *credenda]m* is doubtful.

illa: so P$\pi\psi$; *alia* Σ, C.

220–1. *fu[erit aditus]* well fills the lacuna, and therefore *ei* probably preceded *fu[erit*, instead of following it, as in Σ. But the *s* of *si* is unsatisfactory, the remains looking like the base of a round letter such as *c* or *e*.

221–2. *suspicio[nu]m [la]tebras*: *latebras suspicionum* MSS.

226. *elaborata*: so C. with Σ; *laborata* P$\pi\psi$.

228. *L. Luceium*: Σ omits *L.* The letters *Lu* have apparently been written over something else.

The following words in the ordinary text are *sanctissimum hominem et gravissimum testem*, but this is not to be reconciled with the papyrus. Apparently there has been some omission, but that *grav[issim]um* is rightly read is extremely doubtful.

229. *n(on)*: om. Σ.

M., which is added by C. before *Caelio* with $\Sigma P^2 g$, seems to have been omitted in the papyrus.

231. The supplement at the end of the line is of full length without *illis* which is read before *artibus* in TΣ; om. P$\pi\delta$.

234. *locisq(ue)*: so T; *locisve* others, C.

237. *percipite adq(ue)*, which is omitted in T, is required to fill the line.

238. *L[. L]ucei testim[onium*: so T (*Luccei*), C.; *testimonium L. Luccei* P$\pi\delta$. The supplement after these words is shorter than is expected, and probably there was a considerable blank space before *quid*.

244. The addition of *e(ss)e* (T; om. P$\pi\delta$) is problematical.

245. The remains of this line are too uncertain to be built upon. *iure* [might well be read, but the preceding vestiges are not easily reconciled with *nobis*, those of the first letter suggesting *e*; *iur]e iura[ndo*, however, is unsatisfactory on account of the distance of the *e* from the *i*. *d]evinct[a* (which would presumably imply the omission of *dignitatis*, with P$\pi\delta$) does not appear to be suitable, still less *r]ecitatu[r*.

Fr. 1. This fragment, which is from the top of a leaf, cannot be placed in the first line either of Fol. 1 recto or Fol. 2 recto.

IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

(*a*) OFFICIAL.

1252. Official Correspondence and Declaration.

27·1 × 29·2 cm. A.D. 288–95.

Both the recto and the verso of this papyrus are occupied with copies of official documents. On the recto are three columns, of which the first contains a short letter, probably from the praefect Fl. Valerius Pompeianus, to the strategus of the Oxyrhynchite nome, reiterating some order, but a considerable lacuna at the beginnings of the lines leaves the precise purport obscure. This is followed by a formal declaration made by three municipal functionaries to the strategus that they had experienced no extortion from Phileas, a former official of Alexandria. The declaration was made in consequence of an order of the praefect Valerius Pompeianus, and supplies the latest date at present known for his praefecture, which is now brought down to September 15, A.D. 289. Of the third column, written in a larger hand, only the beginnings of some lines from the lower portion remain, and a mention of the eleventh year of Diocletian (A.D. 294–5) is the only noticeable point.

The verso, in a hand perhaps identical with that of Col. iii of the recto, is of more importance. In Col. i the remains of some short letters (one dated A.D. 289) addressed apparently to the senate of Oxyrhynchus by some high official, perhaps the praefect, are too slight to be of value. The second column, however, is nearly complete, and provides some interesting information concerning the office of eutheniarch at this period. It contains a copy of a petition from the prytanis to an unnamed praefect recounting the difficulties that had occurred in filling up the post. Of the three eutheniarchs annually required (l. 13), the order of gymnasiarchs, on whom the nomination appears to have devolved, had designated only two, who had been hardly persuaded to undertake the burden involved. Efforts to provide for the duties during the remainder of the year having failed, the praefect is asked to intervene and to send instructions to the strategus.

On the office and functions of the municipal eutheniarch cf. Wilcken, *Grundz.*, pp. 366–8, Jouguet, *Vie municipale*, pp. 324–7. His chief concern, no

doubt, was the bread-supply; cf. 1252. verso 15, 908, P. Tebt. 397. 14–15. That considerable personal obligations were involved was to be inferred from 908 and P. Tebt. 397, and is clear from the tenor of the present text. The office seems to have had but a short history. First mentioned in the latter half of the second century, it fell into abeyance during the course of the third, and had only been revived, we now learn, along with the municipal *ἀγορανομία*, the year before this document was written. The latest dated mention of an eutheniarch is apparently P. Leipzig 4. 9 of A.D. 293, and the title presumably disappeared, along with the other civic *ἀρχαί*, early in the Byzantine period.

Blank spaces are commonly left at the end of sentences in this document, but the writer is unsystematic and the blanks are not confined to places where there is a pause in the sense.

Recto.

Col. i.

[16 letters] *ἀπὸ Π . . [.]εἱμεως ἑτέρα·*
[Οὐαλέριος Πομπηια]νὸς Ἡρακλείδῃ στρα-
[τηγῷ Ὀ]ξυρυγχίτου χαίρειν.
[καὶ πάλαι προ]σέταξα οἷς ἐὰν προσῇ που
[. . . . .]αν παραφυλακτέο[ν] χα-
[. . . . .] . ἀπελασία τετολμη[. . . . .]αν
[. . . . .]ιλαι τὴν παρασ[. . . . .]ων
[. . . . .] καὶ νῦν [τ]οῦτο ἐπιστέλλω
[. . . . .] πλήρωσον τὸ κεκελευσμέ-
[νον ὅπως πρὸ]ς ἐπιστολὴν σὴν ἡ σὴ ἀρχὴ
[. . . . .] ἔρρωσο.
[ἔτους ε (ἔτους) καὶ] δ (ἔτους) τῶν κυρίων ἡμῶν
[Διοκλητιανοῦ] καὶ Μαξιμιανοῦ Σεβαστῶν{ν}
[ ]

Col. ii.

. α
χειρ[όγρ]α(φον ?) [ἀποδ]ίξεων π(ρὸς ?) Θέωνα καὶ Ἡρ[ακλείδην
κα[ὶ] Θώνιον γενομένους ἐπιμελητὰς τ[οῦ ἐν Ἡλεν-
σάῃ φρουρείου π(ερὶ) τοῦ μὴ διασεσεῖσθαι ὑπὸ Φιλέ[ου
ἐκ προστάξεως τῆς ἡγεμονίας.
Αὐρηλίῳ Ἡρακλείδῃ ἐξηγητῇ Ἀλεξ(ανδρείας) στρα(τηγῷ) Ὀξ(υρυγχίτου)

παρὰ Αὐρηλίων Θωνίου καὶ Ἡρακλείδου ἀμφ[ο]-
τέρων ἐξηγητῶν καὶ Θέωνος ἀρχιερέως τῶν
τριῶν βουλευτῶν τῆς λαμπ(ρᾶς) καὶ λαμπροτάτης
Ὀξυρυγχιτῶν πόλεως γενομένων ἐπιμε-
λητῶν τοῦ ἐν Ἡλ̣ενσάει φρουρείου. ἐπὶ σήμερον
ἥτις ἐστὶν ιη μετεκαλέσω ἡμᾶς καὶ ἐπὶ ὑπο-
μνημάτων σῶν ἀνέγνως γράμματα τοῦ διασημ-
οτάτου ἡμῶν ἡγεμόνος Οὐαλερίου Πομπ[[ο]]ηιανοῦ
δι' ὧν προσέταξεν εἰ μὴν εἴημεν διασεισθέν-
τες ὑπὸ Φιλέου ἄρξαντος Ἀλεξανδρείας ἥκειν
μετὰ τῶν ἀποδείξεων, εἰ δὲ μή, κατὰ χώραν
μένειν, καὶ φθάσαντες μὲν ἐπὶ τ̣ῷ̣ν σῶν ὑπο-
μνημά(των) προηνεγκάμεθα μηδέ⟨να⟩ δειασισμὸν πε-
πονθέναι ὑπὸ τοῦ Φιλέου, ἀλλ' ἐπεὶ καὶ ἐνγράφως
ἠθέλησας ἡμᾶς αὐτὸ τοῦτο προσφωνῆσαι, πάλιν
ἅπερ προηνεγκάμεθα δηλοῦμεν ὡς μηδὲν
ὑπ' αὐτοῦ σεσεῖσθαι καὶ ἀξιοῦμεν αὐτὰ ταῦτα φανε-
ρὰ τῷ μεγαλείῳ αὐτοῦ γενέσθαι. (ἔτους) ϛ
Αὐτοκράτορο[ς] Καίσαρος Γαΐ̈ου Αὐρηλίου Οὐαλερίου
Διοκλητιανοῦ καὶ ἔτους ε (ἔτους) Αὐτοκράτορος Καίσαρος
Μάρκου Αὐρηλίου Οὐαλερίου Μαξιμιανοῦ Γερμανικῶν
Μεγίστων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν
Θὼθ ιη. Αὐρήλιος Θώνις ὁ καὶ Θεα-
γένης ἐξηγητὴς ἐπιδέδωκα. Αὐρήλιος
Ἡρακλείδης καὶ ὡς χρη(ματίζω) συνεπιδέδωκα. Αὐρήλιος
Θέων καὶ ὡς χρη(ματίζω) συνεπιδέδωκα.

16. π' Pap.; so in l. 18. 17. l. Ἡλεν]σάει. 20. ι of αυρηλιω corr. 24. π of επιμελη-
των corr. from τι. 26. ὑπομνηματων Pap. 28. πομπ[[ο]]ηϊανου Pap. 29. l. εἰ μέν.
37. ὑπ Pap. 39. γαϊου Pap.

1. ἑτέρα : sc. ἐπιστολή. The preceding word is apparently a place-name, the whole line being a heading like ll. 16–19.

2. For the praefect Valerius Pompeianus cf. l. 27, 888, P. Amh. 137, Cantarelli, *La serie dei prefetti*, ii, p. 13.

7. e. g. ἐπιστε]ῖλαι.

10. The sentence may be negative, ἵνα μὴ πρό]ς.

Col. ii. ' Statement with regard to Theon, Heraclides, and Thonius, late

overseers of the fort at Elensais (?), concerning the fact that nothing was extorted from them by Phileas, in accordance with the order of the praefect.

To Aurelius Heraclides, exegetes of Alexandria, strategus of the Oxyrhynchite nome, from Aurelius Thonius and Aurelius Heraclides, both exegetae, and Aurelius Theon, chief-priest, all three councillors of the illustrious and most illustrious city of Oxyrhynchus, formerly overseers of the fort at Elensais. Whereas to-day, the 18th, you summoned us, and in your memoranda read a letter of our most illustrious praefect Valerius Pompeianus in which he gave orders that if we had suffered extortion from Phileas, ex-magistrate of Alexandria, we were to come with the proofs, but if not, we were to remain at home, and we forthwith declared in your memoranda that we had not suffered any extortion from Phileas, but you desired us to state this fact also in writing, we again affirm our former declaration, that nothing has been extorted from us by him, and we request that these facts should be made known to his highness. The 6th year of the Emperor Caesar Gaius Aurelius Valerius Diocletianus and the 5th year of the Emperor Caesar Marcus Aurelius Valerius Maximianus Germanici Maximi Pii Felices Augusti, Thoth 18.' Signatures of Thonius, Heraclides, and Theon.

8. [τ]αὐτό cannot be read.

15 sqq. The number of the column is inserted at the top. What follows is in a hand not certainly different from that of Col. i, though no doubt it was written on a different occasion.

16. π(ρός) seems to suit the sense and construction better than π(ερί), but the abbreviation is written practically in the same way as in l. 18, and π(ερί) may be meant.

17. Ἡλεν]σάη: cf. l. 25. A local φρουρίον was apparently named; a reference to Saïs is hardly to be obtained.

26–7. ἐπὶ ὑπομνημάτων σῶν: cf. l. 32, **1157**. 17. The word is here equivalent to ὑπομνηματισμοί; cf. Wilcken, *Philolog.* 53, p. 103.

36. ὡς . . . σεσεῖσθαι: for this mixed construction cf. e.g. **237**. v. 8 δηλῶν ὅτι . . . δεῖσθαι, Acts xxvii. 10 θεωρῶ ὅτι . . . μέλλειν.

Verso.

Col. i.

. . . . . .

]
] χαίρειν.
]. ον χορηγεῖν τῇ πόλει
ἐ]νήνοχεν ἡ ὀνομασία
] πρὸς ἐπιστολὴν Ἀσκλη-
5 πιάδου]ωϛ. ϛ (ἔτους) καὶ ε (ἔτους) Θὼθ λ.
τῇ βουλῇ τῶν Ὀξυρυγχιτ]ῶν χαίρειν.
το]ῦ Ὀξυρυγχίτου νομοῦ ὡς
].

τῇ βουλῇ τῶν Ὀ]ξυρυγχιτῶν χαίρειν.
]μένους ὑμῖν φρουροὺς
]αι ὅρους δὲ οἱ προ-
]ξονται. ἔρρωσθε.
]

10. ὔμιν Pap. 11. ο of οι corr. from ι. 12. ερρωσθε/ Pap.

Col. ii.

[Παρὰ τοῦ π]ρυτάνε[ω]ς.
[δεῖ,] ἡγεμὼν δέσποτ[ά] μ[ο]υ, πᾶσαν εὐθένειαν ὑπάρχειν το[ῖς πολίταις,
μάλιστα δὲ τὴν τοῦ ἄρτου χορηγίαν. καὶ νῦν εὐτυχῶς ἡμῖν [. . . . . κατὰ τὸν προεληλυθότα ἐνιαυτὸν ἀνανέωσιν πεποίησαι τοῦ στε[φάνου τοῦ εὐθηνιαρχικοῦ καὶ ἀγορανομικοῦ πολλῷ χρόνῳ τούτων [ἐπιλελοιπότων. αὐτὸς τοίνυν ἐγώ, ἡγ[ε]μὼν κύριε, ὑ[ποδύω]ς χειροτονη[θεὶς διὰ τῆς εὐτυχοῦς σου δεξιᾶς εἰς τὴν παρὰ Ὀξυρυγχ[είταις] πρυτανείαν ἀ[σμένως (?)
παρελθὼν ἐπὶ τὸ ἀναδήσασθαι τὸν στέφανον τοῦτον φροντίδ[α οὐδεμίαν ἄλλην πεποίημαι καίτοι . . . . να ἔχων τὰ ἐπικείμενά μοι ἀν[αλώματα εἴς τε τὴν διοίκησιν τῶν δημοσίων λουτρῶν καὶ εἰς τὰ λ[οιπὰ πολιτικὰ δαπανήματα καὶ τὸ συνεχῶς τῇ βουλῇ περὶ τῆς τῶν ἀρχόντω[ν ἀποδείξεως. καὶ δὴ τὸ τάγμα τὸ τῶν γυμνασιάρχων ἀπέδειξεν [ε]ὐθη[νιάρχας
τέως ἀπὸ τριῶν τῶν ἐτησίως ζητουμένων μόνους δύο [. . . . . Ἡράκλειον υἱὸν Πλουτάρχου καὶ Σαραπάμμωνα υἱὸν . . . ρ . . [. . . . . οἵτινες κατὰ μὲν τὴν προτροπὴν τῆς βουλῆς παρελθόντες α[ὐ]τ[ίκα τὴν ἀρχὴν παρῃτήσαντο, ὕστερον δὲ πεισθέντες καὶ . . . οντες ἀνελ[άβοντο καὶ ἐκ μέρους ἐχορήγησαν τὴν εὐθηνιαρχείαν ἣν ἔδει πᾶσα[ν . . . . . ἐκ
κλήρου ἀποδοθῆναι τῇ πόλει· τετράμηνος γὰρ ἐφ' ἑκάστου τέτακται [ἐκ κλήρου
ὑπὲρ τοῦ αὐτοὺς μὴ ἀθρόως τὴν τετράμηνον χορηγήσαντας ὑ[. . . . . ἐπιτρίβεσθαι. προετρεψάμην Ἀμμώνιον Πτολλαρίω[νος ἔναρχον γυμνασίαρχον γνωσθέντα ὀφείλειν λοιπὸν μῆνα τ[ῆς εὐθη[νιαρχείας ἑαυτοῦ ἐν τῷ μεταξὺ ἀποδοῦναι ὑπὲρ τοῦ τ[ούτους ἀνάκτησιν σ[τήσαντας
εὐμαρῶς καὶ τὸ ὑπόλοιπον τῆς ἀρχῆς ἀμέμπτως ἀποδοῦναι. ἀ[λλὰ ἐπεὶ

ἐπισταλέντες οὗτοι χορηγῆσαι τὰς τροφὰς τῇ πόλει τοῦ ὑπολοίπου [χρόνου τῆς ἀρχῆς αὐτῶν ἀντιλέγοντες ἔρρωνται, κατὰ τὸ ἀναγκαῖον [προσφεύγω ἐπὶ τὴν σὴν ἱλεικρίνειαν ἀξιῶν διὰ τοῦ στρατηγοῦ αὐτοὺ[ς] τ̣ου . [

24. Second το added above the line. 26. ϋιον (once) Pap. 34. l. μεταξύ. 35. ϋπολοιπον Pap.; so in l. 36. 38. ἱλεικρινειαν Pap.

2–4. These lines so far as they go might well be supposed to refer to Col. ii. πρυτάνε]ως should then be restored in l. 5; but the subject of ll. 9–12 is apparently different.

12. A date probably followed below this line.

13–38. 'From the prytanis. The whole food-supply, my lord praefect, ought to be forthcoming for the citizens, but especially the provision of bread. You have now in the past year propitiously revived for us . . . the civic office of eutheniarch and agoranomus, which had long been in abeyance. I myself, my lord praefect, having been recently appointed by your propitious right hand to the prytany at Oxyrhynchus readily came forward to assume this crown of office and have had no other care, undertaking (?) the expenses imposed upon me for the management of the public baths and other municipal charges and the continual service of the senate in the appointment of magistrates. Now the order of gymnasiarchs has so far designated only two eutheniarchs of the three annually required, namely Heracleus son of Plutarchus and Sarapammon son of . . ., who came forward at the behest of the senate and at first declined the office but afterwards were persuaded and assumed it, and partially supplied the needs of the post which ought to be entirely contributed to the city by lot; for a period of four months is allotted to each, in order to avoid the . . . trouble of collective responsibility throughout each period. Thereupon I urged Ammonius son of Ptollarion, gymnasiarch in office, from whom, it was ascertained, a month more of his superintendence of provision was due, to discharge this in the meantime in order that they might make a recovery and easily discharge the remainder of their office without reproach. But since these persons when called upon to supply the city with food during the rest of their term of office persist in their refusal, I am obliged to have recourse to your probity, begging you to [order] them through the strategus to . . .'

16. στε[φάνου: cf. l. 20, **1117**. 5, note, P. Rylands 77. 34–5 στεφέσθω Ἀχιλλεὺς κοσμητείαν . . . στεφα[νη]φόρον ἐξηγητείαν.

17. For the municipal agoranomus in connexion with the markets cf. C. P. Herm. 102, Jouguet, *Vie municipale*, pp. 327 sqq., and for the association of this office with that of eutheniarch, B. G. U. 578. 9 γεναμένῳ ἀγορανόμῳ καὶ ἐπὶ τῆς εὐθηνίας. The present passage might seem to lend colour to the hypothesis of a regular conjunction of the ἀγορανομία and εὐθηνιαρχία, but the latter could certainly be combined with other offices; cf. Wilcken, *Grundz.* p. 366.

18–19. The appointment of the prytanis was thus at least confirmed by the praefect. For ὑ[πογύω]ς cf. e.g. P. Amh. 135. 10, B. G. U. 731. ii. 5, C. P. R. 20. i. 7, ii. 7.

21–3. As president of the βουλή the prytanis was largely concerned with financial business; cf. e.g. B. G. U. 362. xv. 2–8, C. P. Herm. 66, 67, 74, &c.; the first two of the latter group as well as 82 relate to the public baths, and for the connexion of the prytanis with these cf. especially **1104**. 16–17 τοῖς ἀνήκο[υσι] τῷ δημοσίῳ βαλανείῳ καὶ τῶν ἄλλων τῶν ἀνηκόντων τ[ῇ] αὐτῇ πρυτανείᾳ. ἀνασχών might be read before τὰ ἐπικείμενα, but a suitable reading of the preceding letters has not suggested itself. In l. 23 a verb such as ὑπουργεῖν

has apparently to be supplied with *τὸ συνεχῶς*; for the active part taken by the prytanis in the nominations of the *βουλή* to offices, cf. e. g. B. G. U. 8. ii. 5, 362. v. 13, C. P. R. 20. i. 12, C. P. Herm. 97.

24. *τάγμα τὸ τῶν γυμνασιάρχων*: cf. **891**. 14–15 *τοῦ κοινοῦ τῶν ἀπὸ τοῦ τάγματος* (sc. *τῶν ἐξηγητῶν*), **1202**. 18 *τάγματος τοῦ παρ' ἡμεῖν γυμνασίου*, Wilcken, *Grundz.* p. 200.

From P. Rylands 77 it appears that in the second century nominations to the various civic offices were proposed by the *κοινά* of the offices concerned, acting perhaps as delegates for the *κοινὸν τῶν ἀρχόντων*. That in the present instance the designation to the post of eutheniarch proceeds from the *τάγμα* of gymnasiarchs may have been due to the fact that the eutheniarchy had only just been revived and that its *τάγμα* had become obsolete. Possibly during the period of abeyance the duties of the office had in some measure devolved upon the gymnasiarchs.

25. At the end of the second century, as shown by **908**, there were at Oxyrhynchus at least six eutheniarchs, and more probably twelve, exercising their functions in alternate months in two sections of six. The reduction of the number to three may have been made when the office was revived.

27. *προτροπὴν τῆς βουλῆς*: the *βουλή* and *πρύτανις* as its representative were responsible for the appointment; cf. C. P. Herm. 7. i. 6 *εἰ θ]έλετε, δότε μοι διάδοχον τῆς προστασίας τῆς εὐθηνιαρχ[ία]ς καὶ* [*ἀπελεύσομαι* (? cf. l. 10, where l. *διαδεχέ]σθω μέ τις καὶ ἀπελεύσομαι*)· *βαρεῖά ἐστιν* (?) *ἡ π]ροστασία καὶ μόνος εἰμί. ὁ πρύτανις εἶπ(εν) κτλ.* For *προτροπήν* cf. l. 32 *προετρεψάμην*, C. P. Herm. 7. i. 2, where *προτρέ[πω* is to be restored.

30–2. The meaning apparently is that sole responsibility for four months was less onerous than collective responsibility through the year; from a financial point of view the reverse might have been expected. At the end of l. 31 *ὑ[περβολῇ*, e. g., may be supplied.

32. The asyndeton is awkward, and the writer had perhaps rather lost the thread. *ἔναρχον* at the end of the line suits the space better than *γενόμενον*.

33. *λοιπὸν μῆνα*: Ammonius may have held office in the previous year, when, according to l. 16, the eutheniarchy was reinstituted.

1253. Military Requisitions.

25·5 × 26·9 cm. Fourth century.

An official report presented to a praefect whose name is lost, giving particulars of certain requisitions which had been made at Oxyrhynchus by some military officers. It is not suggested that these requisitions, which were mainly though not entirely (cf. l. 12) in money, were irregular or illegitimate; the writer merely says that the report was presented 'for information', but perhaps this mode of statement was considered the more prudent.

```
        ]ν . [                ]
[. . . . . τῷ] λαμπροτ[άτῳ] ἐπάρχῳ Αἰγύπτου.
[γνωστέον ἐν Ὀξυρυγ]χιτῶν πόλει ἐπιδεδημηκέναι τοὺς ἑξῆς
[ἐνγεγραμμένους πρ]ωτήκτορας καὶ κορτιανοὺς ἕνεκεν τῶν
```

[. . .]θ̣[. . . . .]ων καὶ συνηθρυκέναι τούς τε τὰ κοινὰ διοικοῦν-
[τας] πρώτους [μ]ετὰ σὲ τιμὴν καὶ κτήτορες ἐσχηκέναι τε παρ' αὐτῶν
λ[όγ]ο̣ν ἐφοδίου τὰ ἐνγεγραμμένα οὕτως·
. [. .] . . ο̣ὖ [κ]α̣ὶ Θέριον κεντηναρίους ἑλθοῦσι ἕνεκεν τοῦ ἐξαργυρισμοῦ
καὶ τῆς προσφορᾶς χρυσοῦ νομισμάτια ν,
τὰ . [. . . θ]έντα σ̣ . . χιαια β,
δοθέντα αὐτοῖς διὰ Σαραπίωνος Εὐδαίμονος γενομ(ένου) τραπεζ(ίτου),
Ζω[ίλο]ν κορνικουλάριον τάπητας ἐξαπήχ(εις) κ
[ ] δοθέντα⟨ς⟩ αὐτῷ διὰ Σώζοντος ταπητεμπόρου,
Ταυρίσκον πρωτήκτορα ἐλθόντι ἕνεκεν τῆς ἀπαιτήσεως
τοῦ σιτοκρίθου τῶν ἀπὸ ζ ἕως ια χρυσοῦ νομ(ισμάτια) π
ὧν κεφαλαιωτὴς ενεκεν Ἰσίδωρος βοηθ(ὸς) πραιπ(οσίτου) ζ πάγου,
Ἀκυλῖνον πρωτήκτορα κολ⟨λ⟩ήγα⟨ν⟩ τοῦ προκιμένου Ταυρίσκου
χρυσοῦ νομ(ισμάτια) ν
ὧν κεφαλαιωτὴς ἐγένετο Γαϊανὸς βοηθ(ὸς) πραιπ(οσίτου) ε πάγου,
τῆς γνώσεως τῶν ὑφ' ἑκάστου παρασχεθέντων τῶν
τε πραιπ(οσίτων) καὶ τῶν λοιπῶν οὔσης παρὰ Τριαδέλφου ἀρχιυπηρ(έτου)
στρατηγοῦ· καὶ ἵνα μηδέν σου λανθάνῃ τὴν λαμπρότητα μηνύο-
μεν, ἔπαρχε κύριε.

. . [. . . .] . . [

. . . . . .

5. *υ* of *συνηθρυκεναι* corr. from *ο*; l. *συνηθροικέναι*. 7. l. λ[*όγ*]ῳ. 8. *θ* of *θεριον* corr. and *κεν* of *κεντηναριους* rewritten. l. *ἐλθόντας*. 11. *τραπεζ*· Pap. 14. l. *ἐλθόντα*. 16. l. *ἐγένετο* for *ενεκεν*; cf. l. 19. *ζ*· *παγου* Pap. 19. *γαϊανος* Pap. 20. *ὔφ* Pap. 21. l. *Τριαδέλφῳ ἀρχιυπηρ(έτῃ)*.

'To . . ., the most illustrious praefect of Egypt. It should be made known that the members of the bodyguard and of the cohorts herein following have stayed in the city of Oxyrhynchus on account of the . . . and have assembled the public magistrates next to yourself in rank and property-owners and received from them on account of travelling expenses the amounts herein written, namely: . . . and Therius, centurions, who came for the *adaeratio* and the contribution (?), 50 solidi of gold and 2 . . ., paid to them through Sarapion son of Eudaemon, formerly banker; Zoïlus, adjutant, 20 rugs of 6 cubits, supplied to him through Sozon, rug-merchant; Tauriscus, member of the bodyguard, who came for the collection of corn and barley for the days from the 7th to the 11th, 80 solidi of gold, of which the collector (?) was Isidorus, assistant of the praepositus of the 7th pagus; Aquilinus, member of the bodyguard, colleague of the aforesaid Tauriscus, 50 solidi of gold, of which the collector was Gaianus, assistant of the praepositus of the 5th pagus. The account of what was provided by each, the praepositi and the others, is with Triadelphus the chief assistant of the

strategus. We give this information in order that nothing may escape your highness, my lord praefect.'

1. The source of the report was perhaps given here; cf. e. g. **1252**. verso 13.

4. For πρ]ωτήκτορας cf. **1134**. 3, note. κορτιανούς = *co(ho)rtianos*, though that form does not occur in Latin.

5. The lacunae may be filled e. g. [ἐξ ἕ]θ[ους παρεχομέν]ων.

8. κεντηναρίους: cf. e. g. Wessely, *Die Pariser Papyri*, p. 53, App. 392. 1–2 κεντηναρίῳ ἀριθμο[ῦ τῶν γενν]αιοτάτων Λεώ[ν]ων κλιβαναρίων. In P. Munich 8. 41, 45, 9. 105, &c., the form κεντυρίων is used; cf. Maspero, *Organisation milit. de l'Égypte Byz.* p. 106[1]. Wilcken's remarks in *Grundz.* p. 406 need some modification.

9. For προσφορά here cf. **1322**; its relation to the ἐξαργυρισμός (*adaeratio*) is not clear.

15. σιτοκρίθου: cf. e. g. P. Brit. Mus. 1293. 2 (iii, pp. 238–9), where an account of σῖτος and κριθή is headed ἔχθεσις σιτο[κ]ρίθου.

16. ὧν κεφαλαιωτὴς ⟨ἐγένετο⟩ (cf. l. 19): the sense of the word κεφαλαιωτής, though much light has recently been thrown upon it by the equation with *capitularius* resulting from P. Thead. 22–3 (cf. Jouguet's note pp. 132–3, Wilcken, *Grundz.* p. 410), has not yet been made fully clear. The *capitula* were groups of proprietors responsible for supplying recruits, and the *capitularii* were their temporary representatives who received their contributions and conducted their business. But in the present passage there is clearly no question of the support of recruits any more than in B. G. U. 367. 22 κεφαλ(αιω)τ(ὴς) τοῦ ἀναλώματος, and P. Leipzig 89. 2 κεφαλ[α]ιωτὴς ταρσικαρίων. Apparently the scope of the term was extended, and it was applied to other official receivers or collectors of contributions and levies. The explanation *exactores capitationis* given long ago by Gothofredus in connexion with Cod. Theod. ii. 24. 6 *cefaliotis, irenarchis, logografis chomatum et ceteris liturgis* is probably after all not far from the truth.

17. κολ⟨λ⟩ήγα⟨ν⟩: cf. e. g. **123**. 14.

24. This line perhaps gave the date.

1254. Publication of an Appointment.

26·7 × 9·2 cm. A. D. 260.

A letter from two comarchs to the strategus of the Cynopolite nome, nominating a person for the duty of carrying to Alexandria a sample (δεῖγμα) of the corn collected for the Government. Prefixed to this, in a space left for the purpose by the writers of the letter, is a notice by the strategus certifying the publication of the appointment; cf. P. Flor. 2, Wilcken, *Archiv* iii, p. 530.

That samples of the public corn-dues were subjected to official scrutiny was well known from e. g. **708**; cf. Wilcken's remarks on that papyrus in *Chrestom.* pp. 508–9. It now appears that in the third century at any rate such samples were separately delivered at Alexandria by persons specially appointed for the duty, whose title may now be restored in P. Strassb. 31. 6 (third century more probably than second) [Ἀπολ]λωνίῳ Ἑρμαΐσκου . . . γενομένου διγματοκ(αταγωγοῦ). At what period this practice was introduced is unknown. In the third century

B.C., as is shown by P. Hibeh 39. 15 and 98. 17, sealed samples accompanied the cargoes of corn.

. . . . . .

[Αὐ]ρ̣ήλι[ο]ς Ἱέραξ [ὁ καὶ] [Δίδυμος στρα(τηγὸς) Κυνοπ(ολίτου)·
τοῦ δοθέντος μο[ι προσαγγέλματος
ὑπὸ κωμαρχῶν κώμ[ης . ρύ]θ̣ε̣[ως
εἰσδιδόντων τὸν ἐξῆς ἐ̣γ̣γ̣ε̣γ̣ρ̣α̣μ̣μένον
εἰς δειγματοκαταγωγίαν τοῦ καταγο-
μένου εἰς τὴν λαμπροτάτην Ἀλεξ[ά]ν-
δρειαν δημοσίου πυροῦ ἴσον
δημοσίᾳ πρόκιται, ἵνα πάντες
εἰδῶσι καὶ ὁ ἀναδοθεὶς ἔχηται
τῶν ἐνκεχειρισμένων.

(ἔτους) α τῶν κυρίων ἡμῶν Μακριανοῦ
καὶ Κυήτου Εὐσεβῶν Εὐτυχῶν
Σεβαστῶν Χοίακ α.

2nd hand Αὐρηλίῳ Ἱέρακι τῷ καὶ Διδύμωι
στρατηγῶι Κυνοπολείτου
παρὰ Αὐρηλίων Σιλβανοῦ Πα-
νετβαύιος καὶ Μεγχέως Θέωνος
ἀμφοτέρων κωμαρχῶν κώμης . ρύ-
θεως τοῦ ἐνεστῶτος α (ἔτους).
εἰς διγματοκαταγωγίαν δημοσίου
πυροῦ καταγομένου εἰς τὴν λαμ-
προτάτην Ἀλεξάνδριαν
δίδομεν τὸν ὑπογεγραμμένον ὄντα
εὔπορον καὶ ἐπιτήδιον τῷ ἡμῶν
κινδύνῳ Αὐρήλιον
Πέτρον ἐγ μητρὸς Ταύριος
ὡς (ἐτῶν) λ ἔχο(ντα) πόρ(ον) (δραχμὰς) φ.
(ἔτους) α Αὐτοκρατόρων Καισάρων Τίτου Φουλουίου
Ἰουνίου Μακριανοῦ καὶ Τίτου Ἰουλουίου Ἰουνίου Κυήτου
Εὐσεβῶν Εὐτυχῶν Σεβαστῶν Χοί[ακ] α.

3rd hand *Αὐρήλιοι Σιλβανὸς καὶ Μενχ[ῆς]*
ἐπιδεδώκαμεν. ἐγὼ δὲ [ὁ] Σιλ-
βανὸς ἔγρα(ψα) ὑπ(ὲρ) τοῦ Μενχέ[ως
γρά(μματα) μὴ ἰδότος.

9. *ο* after *και* corr. from *οι*. 17. *μεγ'χεως* Pap. 26. *εγ' μητρος* Pap. 29. l. *Φουλουίου* for *Ἰουλουίου*.

'From Aurelius Hierax also called Didymus, strategus of the Cynopolite nome. A copy of the memorandum handed to me by the comarchs of the village of . ruthis, presenting the person named below for the conveyance of samples of the wheat belonging to the State which is being conveyed to the most illustrious Alexandria, is publicly exhibited, in order that every one may know and the person nominated may enter on his duties. The 1st year of our lords Macrianus and Quietus Pii Felices Augusti, Choiak 1.

To Aurelius Hierax also called Didymus, strategus of the Cynopolite nome, from Aurelius Silvanus son of Panetbauis and Aurelius Menches son of Theon, both comarchs of the village of . ruthis for the present 1st year. For the conveyance of samples of the wheat belonging to the State which is being conveyed to the most illustrious Alexandria we present the undermentioned person, being a man of means and suitable, at our own risk: Aurelius Petrus, whose mother is Tauris, aged about 30, having property worth 500 drachmae.'

Date and signatures of Silvanus and Menches.

1. The papyrus is broken above this line, but probably nothing has been lost. Cf. for the formula **1187**. 1 sqq., note.

3. . *ρύ]θε[ως*: cf. l. 18. *Τερύθεως* is a possible reading, but this is only known as an Oxyrhynchite name, and the nome here concerned is the Cynopolite. The last letter of l. 18 may be *ι*, not *υ*.

5. *δειγματοκαταγωγίαν*: to the evidence for *δείγματα* of corn put together by Wilcken, l. c., P. Giessen 15. 3 *τῆς Ἰβιῶνο[ς] τὸ δεῖγμα* is perhaps to be added. The interpretation of the editors as 'plan' no doubt suits the following sentence, but this has no necessary connexion with what precedes. Cf. further P. Brit. Mus. 256 recto (*a*) 17 (ii, p. 99).

27. *πόρ(ον) (δραχμὰς) φ*: evidence concerning the property-qualification of various offices is conveniently collected by Meyer in the introd. to P. Giessen 58. He seems right in holding that *πόρος* in this connexion signifies property, rather than income (Wilcken, *Grundz.* p. 342).

34. There is an appreciable blank space below this line, which was apparently not followed by a signature of an *ὑπηρέτης* like those in P. Flor. 3. 37 sqq., &c.

1255. Affidavit of Comarchs.

16·6 × 10·6 cm. A. D. 292.

A guarantee on oath, addressed by two comarchs of the village of Ision Panga to the strategus of the nome, that they would allow no produce to be removed from the village threshing-floors until the claims of the decaproti for dues to the State had been fully satisfied. The priority of the representatives of

the Government in the appropriation of the harvest was well attested for the Ptolemaic period, e. g. by P. Tebt. 27. 53–64, and a similar procedure had been inferred for Roman times (cf. Rostowzew, *Archiv* iii, pp. 213–14, Wilcken, *Grundz.* pp. 215–16), but its clearest evidence is found in the present text, which is to be regarded as an undertaking to comply with a recognized requirement. An employment of analogous methods in the Byzantine age may be seen in 1107.[1]

Κλαυδίῳ Διοσκ[ο]υρίδῃ τῷ καὶ Χαιρέᾳ
γενομ(ένῳ) στρα(τηγῷ) Δι̣ο̣π̣(ολίτου) στρα(τηγῷ) Ὀξ(υρυγχίτου)
παρὰ Αὐρηλίων Παποντῶτος Θέωνος
καὶ Ὥρου Ἀρχαιλάου ἀμφοτέρων κω-
μαρχῶν κώμης Ἰσίου Παγγᾶ τοῦ ἐνεστῶ-
τος η (ἔτους) καὶ ζ (ἔτους). ἐπειθεμένου σου ἡμῖν
ὥστε ἐν ἀσφαλεῖ ἔχειν τοὺς καρποὺς
ἐν ταῖς ἀλωνίαις ⟨ἐν⟩ τοῖς ἡμετέροις παιδίοις
ἄχρις ἂν πληρωθῶσι οἱ δεκάπρωτοι
τῶν ἑκάστου δημοσίων τελεσμάτων
ἐκ πλήρους, κατὰ τοῦτο ὁμολογοῦ⟨με⟩ν ὀμνύν-
τες τὴν τῶν κυρίων ἡμῶν Διοκλητιανοῦ
καὶ Μαξιμιανοῦ Σεβαστῶν τύχην
ἐπιτηρεῖν καὶ μηδενὶ ἐπιτρέψαι ἐφά-
ψασθαι ἕως ἂν ἕκαστος τὸ ἐποφι-
λόμενον μέτρον ἀποπληρώσῃ
πρὸς τοὺς τῶν τόπων δεκαπρώ-
τους, τῶν μετρημάτων γ[ι]νομένω[ν
εἰς τὸ μηδεμίαν μέμψιν ἐπα-
κολουθῆσαι, ἢ ἔνοχοι ἐ[ίημ]εν
τῷ ὅρκῳ.
(ἔτους) η καὶ ζ (ἔτους) τῶν κυρί[ων ἡμῶν
Διοκλητιανοῦ καὶ Μαξ[ιμιανοῦ Σεβαστῶν
Παῦνι ιθ.
. [. .] . [. . . .] . [
. . . . . .

4. l. Ἀρχελάου. 5. παγ'γα Pap. ω of ενεστωτος corr. from ου. 8. l. πεδίοις.
10. τελεσματῶ Pap. 11. ομνῦ Pap.

[1] In l. 1 of that papyrus Ψοείου τοῦ φυγό⟨ν⟩τ[ο]ς is probably to be read.

To Claudius Dioscurides also called Chaereas, ex-strategus of the Diopolite nome, strategus of the Oxyrhynchite nome, from Aurelius Papontos son of Theon and Aurelius Horus son of Archelaus, both comarchs of the village of Ision Panga for the present 8th which = the 7th year. Having been enjoined by you to keep in safety the crops at the threshing-floors in our lands until the decaproti have received payment in full of the public taxes from each person, we accordingly agree, swearing by the fortune of our lords Diocletian and Maximian Augusti, to be on the watch and to permit no one to touch the produce until each person has paid to the local decaproti the amount due from him, the measurement being made so that no complaint may ensue; otherwise may we be liable to the penalties attaching to the oath. The 8th which is also the 7th year of our lords Diocletian and Maximian Augusti, Pauni 19.'

2. The title following γενομ(ένῳ) is doubtfully read, but seems to have been written in much the same way as the στρα(τηγῷ) later in the line. If γενομ(ένῳ) στρα(τηγῷ) is right, the name of a nome must follow, and either Διοπ(ολίτου) or Κοπ(τίτου) looks possible.

18. γ[ι]νομένω[ν is cramped and very uncertain; a participle, however, is necessary unless there was a dislocation in the construction.

25. The remains presumably belong to the signature, but they are too slight for recognition.

1256. List of Priests under age.

21·5 × 9·5 cm. A.D. 282.

A list, presented by two comarchs of the Cynopolite village Laura to the keepers of the public archives of the nome, of persons of priestly descent who were not of full age; cf. Wessely, *Kar. und Sokn. Nes.* p. 63, where γραφὴ] *ἀφηλίκων ἱερέων* is cited from an unpublished Rainer papyrus.[1] The ranks of the priests were regularly recruited from the younger members of their families, as is clearly seen e. g. in B. G. U. 258. 10 sqq., where additions to the local priesthood for a given year *ἀπὸ ἀφηλίκων* are stated; cf. Otto, *Priester und Tempel*, i, pp. 35, 211. 214–16. In the present list only two persons are included, one male and one female. They were attached to temples of Anubis, Leto, and other gods, with which was associated a shrine of Augustus—a good illustration of the composite character of Egyptian cults at this period.

. . . . . .

[.] . ν . . ε̣ιασθ̣ . [. . . . .] . . ν̣ω . [. . .
[.]λος Σαραπίωνος ἀμφό[τ]εροι βιβ̣[λι-
[ο]φύλακος δημοσίων λόγων [τοῦ
[Κ]υνοπολείτου ἄνω

[1] On p. 64 [ἀπολογισμὸς] *ἀφηλίκων υἱῶν ἱερέων* is quoted from the same document (R. 72), but whether this is a different passage or another version of the same may be doubted.

παρὰ Αὐρηλίων Πατερμούθις Σαπρίω-[
[ν]ος καὶ Καλαΰμιος Πετενούφιος [
[ἀμ]φότεροι κωμάρχαι Λαύρας μετ' ἄλ[λων.
[γρ]αφὴ{ς} ἀφηλίκων υἱῶν ἱερέω[ν
τοῦ ἐνεστῶτος ζ (ἔτους), ἔστι δέ·
[ ] ——————— ο ——— Αὐρήλιον Ἁρυώτη[ν
[ἐ]κ πατρὸς Ἑρμανούβις Ἁρβέως
[ἱ]ερεὺς Ἀνούβιδος καὶ Λητοῦς
[καὶ] τῶν συννάων θεῶν μεγίστων
[οἷ]ς συνκαθίδρυται ναὸς θεοῦ Σεβαστοῦ
[Κα]ίσαρος ἱερῶν πρωτολογίμων
τῶν ὄντων ἐν Λαύρᾳ Κυνωνπολείτ(ου),
[. .]τρις Θατρῆτος ἱέρεια τῶν
[αὐ]τῶν ἱερῶν.
(ἔτους) ζ Αὐτοκράτορος Καίσαρος
[Μά]ρκου Αὐρηλίου Πρόβου Γοθ{θ}ικοῦ Μεγίστου
[Πα]ρθικοῦ Μεγίστου Γερμανικοῦ Μεγίστου
[Εὐ]σεβοῦς Εὐτυχοῦς Σεβαστοῦ Φαμενὼθ κα.
2nd hand [Αὐ]ρηλίοι Πατερμοῦθις καὶ Καλαλαῦμις
[κω]μάρχαι Λαύρας ἐπιδεδώκαμεν. Αὐρήλ(ιος)
[Ἀ]ντώνιος ἔγρα(ψα) ὑπὲρ αὐτῶν γρά(μματα) μὴ εἰδότ(ων).

On the verso

Λαύρας] μετ' ἄλλων.

2. l. ἀμφο[τ]έροις βιβ[λιο]φύλαξι. 6. καλαϋμιος Pap. ο corr. from σ. 7. First ο of [αμ]φοτεροι corr. and χ of κωμαρχαι corr. from κ. l. [ἀμ]φοτέρων κωμαρχῶν. 8. ϋϊων ἱερεων Pap. 10. l. Αὐρήλιος Ἁρυώτη[ς. 13. μεγιστῶ Pap. 15. ἱερων Pap.; so in l. 18. 17. ἱερεια Pap.

'To . . . and . . . son of Sarapion, both keepers of the public records of the upper division of the Cynopolite nome, from Aurelius Patermouthis son of Saprion and Aurelius Kalaümis son of Petenouphis, both comarchs of Laura with other villages. List of priests' children under age in the present 7th year, as follows:—Aurelius Haruotes son of Hermanubis son of Harbeus, priest of the temples of the first rank of Anubis, Leto, and the associated most great gods, to whom has also been consecrated a shrine of the divine Augustus Caesar, at Laura in the Cynopolite nome; . . tris daughter of Thatres, priestess of the same temples. The 7th year of the Emperor Caesar Marcus Aurelius Probus

Gothicus Maximus, Parthicus Maximus, Germanicus Maximus, Pius Felix Augustus, Phamenoth 21. We, Aurelius Patermouthis and Aurelius Kalaümis, comarchs of Laura, have presented this list. I, Aurelius Antonius, wrote on their behalf, as they were illiterate.'

6. Καλαΰμιος: in l. 23 the name is (wrongly?) spelled Καλαλαῦμις.

7. Λαύρας μετ' ἄλ[λων: cf. l. 26; in ll. 16 and 24 Λαύρα only is specified. The association of villages for administrative purposes was common; cf. **1281**. 15, P. Hamburg 7. 2, note.

8. ἀφηλίκων υἱῶν ἱερέων: cf. the unpublished papyrus in Wessely, *Kar. und Sokn. Nes.* p. 64, cited in the foot-note on p. 174 above. Since these ἀφηλικες are called below respectively ἱερεύς and ἱέρεια (ll. 12, 17) the distinction which Otto, *Priester und Tempel*, ii. 327 proposed to make between the phrases ἀφῆλιξ υἱὸς ἱερέως and ἱερεὺς ἀφῆλιξ (so P. Brit. Mus. 338. 12–13 (ii, p. 68), Wessely, *op. cit.*, p. 63) cannot be maintained.

10. The first half of the line is filled up by two dashes separated by an ο; it is unlikely that the latter stands here for οὕτως.

11. It is remarkable that here the father only is mentioned, while in the case of the priestess in l. 17 her mother alone is named, which suggests that priestly descent was required on the father's side for priests and on the mother's for priestesses; cf. **1265**. 17–18, and Otto, *Priester und Tempel*, i, pp. 219–20.

Ἀρβέως: cf. B. G. U. 1004. i. 4 Ἀρβῆς. The doubtful β might be read as κ.

12. Λητοῦς: cf. B. G. U. 1095. 7, where there is a doubtful mention of a ἱερὸν Λητοῦς (so the index). A local cult of Leto in the Pathyrite nome is perhaps to be inferred from the mention of the νῆσος Λητοῦ⟨ς⟩ in P. Grenf. ii. 15. Col. ii. 5.

14–15. On the cult of Augustus in Egypt cf. Blumenthal, *Archiv* v, pp. 318 sqq.

πρωτολογίμων: both πρῶτος and λόγιμος are common epithets of temples (cf. Otto, *Priester und Tempel*, i, p. 18, ii, pp. 310–11), but this seems to be the first instance of their combination.

16. Κυνωνπολείτ(ου) is irregular in form, and above πολει to the left of the τ something has been written which might be read as εω or εως, i. e. πόλεως; but Κυνοπολείτου must have been intended.

1257. Statement concerning a Decaprotus.

17·6 × 23·3 cm. Third century.

The purpose of this unaddressed document is not quite clear. It is a statement drawn up by a person named Maximus (l. 16) concerning the accounts of an Oxyrhynchite decaprotus. A payment of 500 artabae had been made to the latter after the proper time for receiving it had passed, but it had been duly added to the account by his assistant. Four years afterwards, when a superior official was at Oxyrhynchus, the question of this late payment was reopened, apparently as a precedent for further supplementary additions to the accounts; cf. note on ll. 16–19. This statement, which seems to have been made out for some official occasion rather than as a draft for a petition, is written across the fibres of the papyrus in a semi-cursive hand dating from the latter part, probably, of the third century. The fifth year mentioned as current in l. 14 might well be that of

Probus. On the verso are two mutilated columns of accounts in two hands, and in the reverse direction the first two lines of a letter from Maximus (no doubt the Maximus of the recto) to his father Horion.

Ἐπίμαχος ὀνομασθεὶς εἰς δεκαπρωτείαν λιβὸς τοπαρχίας τοῦ Ὀξυρυν-
χίτου νομοῦ παρῆλιξ ὢν καὶ Θωνίου πατρωοῦ ὄντος τοῦ Ἐπιμάχου
ἐδιοίκη-
σεν τὰ κατὰ τὴν δεκαπρωτίαν, καὶ τοῦ καιροῦ λήξαντος τῆς παραδόσεως
σίτου Θέων ὁ καὶ Πλούταρχος γεν[ό]μενος ὑπομνηματογράφος νυνὶ
5 *δὲ στρατηγοῦντος τοῦ Τανίτου νομοῦ ἐπίστειλεν Δημητρίῳ πραγματευ-*
τῇ αὐτοῦ παραμετρῆσαι εἰς λόγον δημοσίων μετρημάτων ἀρ[τάβας ἐ-
πὶ τοῦ (ἔτους) *α ἔτους τῆς εὐτυχαιστάτης ταύτης βασιλείας πε[ν]τ̣α̣κ[ο]σ̣ί[ας*
τῷ Θωνίῳ καὶ τῷ τούτου βοηθῷ Διονυσίῳ τῷ καὶ παρόντι. καὶ τοῦ μέ-
τρου παραδοθέντος ὑπὸ τοῦ Δημητρίου ἀκόλουθα ποιῶν ὁ βοηθὸς παρέ-
10 *θαιτο τοῖς λόγοις τῆς δεκαπρωτείας, τ̣[ο]ῦ̣τ̣' ἔσ{σ}τιν, τῷ χειριστικῷ οὖ*
[πρ]ο̣σ̣έλ̣α̣β̣ε̣ καὶ τῷ κατ' ἄνδρα τῷ ἐν δ[η]μοσ[ίῳ κατα]κειμένῳ διὰ τ̣[ο]ῦ̣
ἐ̣π̣ι̣δ̣ο̣θ̣έ̣ν̣τ̣ο̣ς̣ σ̣υ̣ν̣α̣ι̣ρ̣έ̣μ̣α̣τ̣ο̣ς̣ τοῦ δεκαπρώ[του μηνι]αίου Ἐπεὶφ τ[οῦ
(ἔτους) α ἔτους. Ἀμμωνίου δὲ τοῦ κρατίστου ἐπείκτου δημοσίου σίτου
[τῷ Φα-
ῶφι μηνὶ τοῦ ἐνεστῶτος (ἔτους) ε ἔτους τῇ Ὀξυρυνχιτῶν πόλει ἀ[. . . .
15 *ο̣ . . . .[.] ὁ̣ προειρημένος Ἐπίμαχος δεκάπρωτος προσαγαγὼν μ̣[. . . ἐ-*
μὲ τὸν Μάξιμον ὡς̣ [ὀ]φλόντος τοῦ Θέωνος τὰς πεντακοσίας ἀρτάβ[ας
ἐδ̣ε̣ήσ̣ε̣ν̣ κ̣α̣ὶ̣ τὰ προσόντα αὐτῷ παρα{σ}θέσθαι διὰ τῶν γενομένων ὑπο-
μνημάτων ὑπὸ τοῦ στρατηγοῦ τοῦ νομοῦ ἐπὶ παρόντος Ἀμμωνίου τοῦ
κραστίτου ὅτι αὐτῷ ἐμετρήθησαν τῷ λόγῳ τῆς δεκαπρωτία[ς.

1–2. l. Ἐπιμάχου ὀνομασθέντος . . . παρήλικος ὄντος Θώνιος πατρωὸς ὤν. ὀξυρῡ Pap. 4. *νυνὶ* Pap. 5. l. στρατηγῶν . . . ἐπέστειλεν. 7. l. εὐτυχεστάτης. 9. l. παρέθετο. 17. l. ἐδεήσατο: cf. 1295. 10. 19. l. κρατίστου.

'On the nomination of Epimachus to the office of decaprotus in the western toparchy of the Oxyrhynchite nome, as he was past his prime, Thonius the stepfather of Epimachus administered the business of the office. After the time for the delivery of corn had passed Theon also called Plutarchus, ex-hypomnematographus and now strategus of the Tanite nome, directed Demetrius his agent to measure out 500 artabae to the account of public dues in the first year of this most happy reign to Thonius and his assistant Dionysius, who was also present. On delivery by Demetrius of this amount the assistant followed the natural course and added it by way of supplement to the accounts of the office, that is, to the ledger of the amounts received and to the individual list lodged in the archives through the monthly summary presented by the decaprotus for

Epeiph in the first year. But when his excellency Ammonius, collector of public corn-dues, was [present] in the city of Oxyrhynchus in Phaophi of the present fifth year, the aforesaid decaprotus Epimachus producing myself, Maximus, and representing that Theon owed the 500 artabae asked that the further amounts in his hands should be added through the memoranda drawn up by the strategus of the nome in the presence of his excellency Ammonius, because they had been measured out to him to the account of his office of decaprotus.'

2. It is somewhat curious that the business of a *παρῆλιξ* should have been conducted by his *πατρωός*, who would presumably have been his elder.

6–7. The separation of *ἀρ[τάβας* and *πε[ν]τακ[ο]σί[ας* is awkward, but the reference in l. 16 demands a previous mention of them, and the ends of these two lines are the only available places.

(*ἔτους*) *α ἔτους*: cf. ll. 13–14. In dates of this period a superfluous year-sign often follows the figure (cf. e.g. **1252**. recto 40), but to write the word out in this position is unusual.

10. *χειριστικόν* here seems to designate the current accounts kept by the decaprotus as opposed to the more formal records presented for preservation in the archives; cf. P. Brit. Mus. 255. 11 (ii, p. 117) *πρακτορεύειν καὶ χιρίζειν*, where Wilcken, *Chrestom.* p. 321 has already supposed a reference to bookkeeping. The sense of 'list' also appears in *χειρισμός* as applied to inventories of temple-property. In P. Tebt. 121. 49 *χειριστικόν* was explained on the analogy of 188 *δαπά(νης) χει[ρ]ιστῆι* as a payment made to a *χειριστής*, but the meaning there is uncertain.

12. *συναιρέματος*: cf. P. Tebt. 340. i. 5–9 *συναίρεμα πυροῦ τοῦ μεμετρη(μένου) . . . [κατὰ] μηνιαῖον Μεσορὴ [ὑπὸ τῶν] πρακ(τόρων)*, and P. Rainer 145 cited by Wessely, *Kar. und Sokn. Nes.* p. 11 *κατὰ συναίρεμα σιτικῶν κώμης Σοκνοπαίου Νήσου Παχών*.

13. *κρατίστου ἐπείκτου δημοσίου σίτου*: this title seems to be a novel one. *ἐπείκτης* occurs in the compound *χωματεπείκτης*, e.g. **1053**. 12, P. Thead. 20. 8.

14–15. A participle in the genitive is required to be constructed with *Ἀμμωνίου κτλ.* and to govern *τῇ Ὀξυρυνχιτῶν πόλει*. *-ομενο[υ]* is perhaps just possible at the beginning of l. 15; *. . . ντο[ς]* is certainly unsuitable. At the end of that line *μ[άρτυρα ἔ]με* would give a good sense, but a shorter supplement is wanted. *μ[όνον* is unconvincing.

16–19. The phraseology here is somewhat obscure. *παραθέσθαι* however should have the same sense as in l. 9, and as the passage stands it can hardly be interpreted otherwise than as meaning that Epimachus wished the strategus and the *ἐπείκτης* to authorize further supplements to his accounts. *ὡς [ὀ]φλόντος* will then mean not that the 500 artabae were still due from Theon, but that they had been due when strictly the accounts were closed. But that further additions should be made after an interval of four years is certainly surprising. For *ὑπομνημάτων* cf. **1252**. recto 26, note.

(*b*) DECLARATIONS TO OFFICIALS.

1258. Promise of Attendance.

13·9 × 8·4 cm. A. D. 45.

A declaration on oath that the writer would appear before the strategus in connexion with a reckoning of receipts from taxation. The document is analogous in form to **260**, **1195**, B. G. U. 891. recto, P. Leipzig 52–3, Hamburg 4.

[. . . . .]ήσιος τῶ[ν ἀπὸ] Ὀξυρύγχων
[πόλεως . . . . . Ἱ]ππoδρόμου Σεκούνδωι
[πράκτορι δημ]ο̣σ̣ίων τοῦ αὐτοῦ ἀμφόδου.
[ὀμνύω Τιβέρι]ον Κλαύδιον Καίσαρα
[Σεβαστὸν] Γερμαν[ι]κὸν Αὐτο[κ]ράτορα
[ἔσεσθα]ί με ἐμφανῆι τῶι στρατηγῶι
[Ἀπολλω]νίωι ἐπὶ τῆς ἔνγιστα ἀριθμήσεως
[τῶν δ]η̣μ̣ο̣σ̣ίω̣ν ὄντα ἐκτ[ὸ]ς ἱεροῦ βω-
[μοῦ τε]μένους παντὸς ἀσοίλου τόπου
[σκέπης] πάσης. εὐορκοῦντι μέμ μοι
[εὖ εἴη,] ἐπιορκοῦντι δὲ τὰ ἐναντία.
[ἔτους ἕ]κτου Τιβερίου Κλαυδίου Καίσαρος
[Σεβαστ]οῦ Γερμανικοῦ Αὐτοκράτορος μηνὸς
[Νέου Σ]εβαστ[ο]ῦ ἐνάτηι.
. . . . . .

9. l. *ἀσύλου*.

'. . . son of . . esis, . . . of Oxyrhynchus in the Hippodrome quarter, to Secundus, collector of taxes of the same quarter. I swear by Tiberius Claudius Caesar Augustus Germanicus Imperator that I will appear before the strategus Apollonius at the next reckoning of taxes unprotected by any temple, altar, sacred enclosure, or any place of sanctuary or shelter in any form. If I observe the oath may it be well with me, but if I swear falsely, the reverse. The sixth year of Tiberius Claudius Caesar Augustus Germanicus Imperator, the ninth of the month Neus Sebastus.'

2. There is barely room for *γερδίων* (cf. e. g. **285**. 4, **288**. 2), unless *πόλεως* was abbreviated.

3. *δημ]οσίων*: cf. l. 8, and for the combination with *πράκτορι*, B. G. U. 72. 2–3 *πράκ(τορος) δημοσίας κώμης Καρανείδος*, where *δημοσίων* was apparently intended, P. Rylands 141. 6.

7. [Ἀπολλω]νίωι suits the size of the lacuna better than [Ἀμμω]νίωι. Cf. note on l. 12.

8. [τῶν δ]ημοσίων is supported by l. 3 but hardly fills the lacuna, in which there is room for six letters. For *ἐκτ[ὸ]ς ἱεροῦ κτλ.* cf. e. g. **785**, P. Hibeh 93. 3–5.

12. ἕ]κτου: the vestiges of the letter before *τ* suit *κ* or *π* better than *α* and exclude *ι*, *ρ* and *ω*. *πέμ]πτου* is long for the lacuna, for which six letters are sufficient, and *ἐν]άτου* would give rise to difficulties concerning the name of the strategus in l. 7, since Dorion occupied that office in Phaophi of the 9th year (**255**. 1), and Tiberius Claudius Pasion in the 10th (**393**). Pasion must have been twice strategus, as he is known from **283**. 28 to have been in office on Mesore 15 of the 5th year.

1259. Declaration of a Shipper.

19·8 × 11·9 cm. A.D. 211–12.

This and the two following papyri (1260–1) relate to the corn-supply, 1259 and 1260 both containing formal acknowledgements by shippers of the receipt of corn for transport to Alexandria. Similar documents of the Roman and early Byzantine periods are P. Amh. 138, Brit. Mus. 256 (*a*) and 301 (ii, pp. 99 and 256), Flor. 75, Goodsp. 14, Cairo Preis. 34 ; cf. also 1197. 1259, however, has some peculiarities of phraseology, and the conclusion of the document, where it is unfortunately mutilated, cannot yet be restored with security. On the subject of the corn-transport see Wilcken, *Grundz.* pp. 369–70, 376 sqq., Rostowzew, *Archiv* iii, pp. 220 sqq.

Διδύμῳ στρα(τηγῷ) Ὀξυρυγχείτου
παρὰ Ποσιδωνίου τοῦ καὶ Τριαδέλφου ναυ-
κλήρου χειρισμοῦ Νέας πόλεως πλοίων η
ἀγωγῆς (ἀρταβῶν) μ(υριάδων) δ. παρέλαβον {παρελαβον} καὶ
παραμεμέτρημαι παρὰ Διοσκόρου Ὀννώφρι-
ος καὶ Διδύμου Παυσείριος σειτολόγων κάτω
τοπαρχίας Ψώβθεως τόπων τὰς ἐπιστα-
λείσας μ[ο]ι ὑπό τε σοῦ καὶ Ὡρίωνος τοῦ καὶ Ἀπί-
ωνος βασιλικοῦ γραμματέως τοῦ αὐτοῦ νομοῦ
ἐξ ἀποστόλου τοῦ κρατίστου ἐπιτρόπου τῆς Νέας
πόλεως ἀπὸ δημοσίων θησαυρῶν τῆς αὐτῆς
κώμης εἰς Τῶμιν ποταμὸν πυροῦ γενήματος
τοῦ διελθόντ[ος] ι̣θ̣ (ἔτους) τῶν κυρίων Αὐτοκρατόρων
Ἀντωνίνο[υ καὶ Γέτ]α̣ Εὐσεβῶν Σ̣εβαστῶν
ἀδόλου ἀβ̣[ώλου ἀκρίθο]υ ἀδι(α)πατήτου κεκ[ο]σ-
κινευμέν[ου σὺν] ἑκατοστῇ μι̣ᾷ̣ καὶ ἡμι[αρ-
ταβίῳ ἀ̣ρ̣τ̣ά̣[βας . . . .]χειλίας ὀκτακοσίας τεσσαράκ[οντα,
γί(νονται) [(πυροῦ) (ἀρτάβαι) ' . ωμ, μέτρῳ δ]ημοσίῳ [. . . . . .
μετρήσει τ̣ῇ̣ κελευσθείσῃ . . . . . .
των τῶν π̣ο̣τ̣α̣[μ 20 letters
πάντων ἃς κα̣[ὶ κατάξω εἰς Ἀλεξάνδρειαν
καὶ παραδώ[σ]ω [τοῖς ἀσχολουμένοις τὸν χει-
ρισμὸν [ὑ]γι̣ῶ̣ς̣ ἀ̣κ̣[ακουργήτους ἀπὸ πάσης

ναυτ[ι]κῆς κακο[υργίας 16 letters
κυρία ἡ ἀποχὴ τρ[ισσὴ γραφῖσα ἣν ἐξεδόμην σοὶ μὲν τῷ στρατηγ[ῷ δι]σσὴ[ν τοῖς δὲ σιτολόγοις μοναχήν.
(ἔτους ?) [κ] Αὐτοκρατόρ[ων Καισάρων Μάρκου [Αὐ]ρηλίου Ἀντ[ωνίνου καὶ Πουβλίου Σεπτιμίου [Γέ]τα Βρετα[νικῶν Μεγίστων Εὐσεβῶν Σεβαστῶν
. . . . . .

8. *ὕπο* Pap.

'To Didymus, strategus of the Oxyrhynchite nome, from Posidonius also called Triadelphus, master of 8 boats carrying 40,000 artabae in the administration of Neapolis. I have received and had measured out to me by Dioscorus son of Onnophris and Didymus son of Pausiris, sitologi of the Psobthis district in the lower toparchy, the amount ordered me by you and Horion also called Apion, basilicogrammateus of the said nome, in accordance with the message of his excellency the procurator of Neapolis from the public granaries of the said village at the river Tomis of wheat from the produce of the past 19th year of our lords the Emperors Antoninus and Geta Pii Augusti, unadulterated, with no admixture of earth or barley, untrodden and sifted, including a percentage of $1\frac{1}{2}$ artabae, . . . thousand eight hundred and forty artabae, total [.]840 art., by the public measure . . . and according to the prescribed measurement . . ., which I will carry to Alexandria and deliver to the officials of the administration safely, free of all risk and damage by ship . . . This receipt is valid, there being three copies of it, of which I have issued two to you, the strategus, and one to the sitologi.' Date.

2. Is this shipowner identical with the Triadelphus in **522.** 1? The dates of the two papyri are suitable enough.

3. *χειρισμοῦ Νέας πόλεως*: cf. **708.** 13, where Wilcken (*Chrestom.* pp. 508–9) is no doubt right in reading *χι(ρισμοῦ)*, B. G. U. 8. ii. 29–30 *ναυκλήρου τοῦ τῆς Νέας πόλεως χειρισμοῦ*, Wilcken, *Grundz.* p. 369.

4. *μ(υριάδων)*: Wilcken compares the obscure sentence in P. Giessen 11. 17–18 *ἄλλας ὀκτὼ μυριάδες ἔχω πλοίων ὧν ἐξουσίαν ἔχω*, of which he now prefers his original explanation, cited *ad loc.*, to that suggested in *Chrestom.* p. 523.

8. Cf. B. G. U. 1091. 1–2, where the same Horion appears as deputy-strategus in the 21st year.

10. *ἐξ ἀποστόλου*: cf. **1197.** 13, note, P. Tebt. 486, C. P. Herm. 6. 13.

12. This passage throws light upon P. Leipzig 22. 10 *ἐν [Λ]ιβ[υ]τη [Σ]τωμεως ποταμοῦ* (so Mitteis, comparing another unpublished papyrus). *ἐν [Λ]ιβ[υ]τη* cannot be right; something like *ἐκ λιβὸς τοῦ Τώμεως ποταμοῦ* is wanted. Possibly, however, the initial Σ should stand and *εἰς (Σ)τῶμιν* be read in the present place.

13. Cf. ll. 27–9. The date is practically certain, since the association of Caracalla and Geta ended in the 20th year; see also the note on l. 8 above. According to **1196** Anubion was strategus in that year, but probably *κα* should be read there in l. 8 instead of *κ*.

15. *ἀδιαπάτητος* seems to be a novel qualification in this context.

16. *σὺν ἑκατοστῇ μιᾷ καὶ ἡμιαρταβίῳ*: the purpose of these percentages is unexplained. A *ἡμιαρτάβιον* occurs also in **522.** 21, a passage which may now be better understood, and P. Tebt. 486 *αἱ τοῦ ἀ[πο]στόλ(ου) (πυροῦ) Δ, (ἥμισυ) (ἀρτάβης)* (so rather than *(ἀρτάβαι)*)

κ, / (πυροῦ) ’Δκ, which shows that $\frac{1}{2}$ art. per cent. is meant. Cf. P. Brit. Mus. 1015. 2 (iii, p. 257, 6th cent.) *σὺν ναύλοις καὶ ἑκάτοσταῖς*, and P. Tebt. 470. In **708** percentages are required from sitologi on account of detected impurities in the corn-freights, but the extras in the present passage are presumably of a different kind.

19–20. There was perhaps a reference here to the receipt of expenses; cf. e. g. **1260**. 15–17; but *ποτα[μ . . .* is a difficulty.

21. For the supplement cf. **1260**. 12. *καταστήσω εἰς* (P. Brit. Mus. 256. (*a*) 15 (ii, p. 99)) or *ἀποκομίσω εἰς* (P. Amh. 138. 14) are not so well adapted to the space, but *ἀποίσω εἰς* (P. Flor. 75. 17) would be suitable.

23–4. Cf. P. Brit. Mus. 948. 8 (iii, p. 220) *ἅπερ φορτία παραδώσει σῶα καὶ ἀκακούργητα ἀπὸ ναυτικ[ῆς] κακοι[ρ]γίας*, 301. 12–14 (ii, p. 256) *καὶ παραδώσιν τὸν γόμον σῶον καὶ ἀκακούργητον τῷ ἐ[μ]αι[τοῦ] κινδύνῳ*, Mitteis, *Berichte d. Sächs. Gesellsch. d. Wissensch.* 1910, pp. 270 sqq. In l. 23 the letters *ακ[* are very doubtfully identified, and there would be room for a somewhat longer supplement, but the exiguous vestiges do not suit *σώ[ας καὶ ἀκακ.*

25–6. Cf. **1260**. 17–19. The supplement in l. 25 is longer than would be expected, but seems guaranteed by the analogy of **1260**; possibly *γραφεῖσα* was abbreviated.

1260. Declaration of a Shipper.

23 × 9·7 cm. A. D. 286.

An acknowledgement similar to **1259** of the receipt of a cargo of corn for transport to Alexandria; cf. the introduction to that papyrus.

Αὐρηλίῳ Φιλίππῳ τῷ καὶ Ὡρίωνι
στρατηγῷ ’Οξυρυγχείτου
παρὰ Αὐρηλίου Ἀνικήτου ’Ολβανοῦ ἀπὸ τῆς
λαμπ(ρᾶς) καὶ λαμπ(ροτάτης) ’Οξ(υρυγχιτῶν) πόλεως κυβερνητοῦ
πλοίου
Ἑλληνικοῦ κληρονόμων Τείρωνος ἀγωγ(ῆς)
(ἀρταβῶν) τν. παρέλαβον καὶ ἐν[ε]βαλόμην εἰς
τὸ προκείμενον πλοῖον ἐκ γραμμάτων Οὐλπίου
Κυρίλλου τοῦ διασημοτάτου καθολικοῦ παρὰ
Α{α}ὐρηλίου Δημητριανοῦ καὶ ὡς χρημα(τίζει)
δεκαπ(ρώτου) μερῶν μέσης τοπ(αρχίας) κριθῆς νέας
καθαρᾶς κεκ[οσ]κινευμένης (ἀρτάβας) οε, αἱ
οὖσαι κώμης Ἡρακλείου, ἅσπερ κατά-
ξω εἰς τὴν λαμπ(ροτάτην) Ἀλεξάνδρειαν καὶ παρα-
δώσω οἷς ἐὰν κελευσθῶ καὶ τῆς
παραδόσεως γράμματα ἐποί[σ]ω διὰ τὸ
πεπληρῶσθαί με πάντων τῶν

ἀναλωμάτων. κυρία ἡ ἀποχὴ (τρισσὴ) γραφεῖ-
σα, ἣν ἐξεδόμην σοὶ μὲν τῷ στρα(τηγῷ) δισσὴν
τῷ δὲ δεκαπ(ρώτῳ) μοναχήν, καὶ ἐπερω-
τηθεὶ[ς] ὡμολόγησα. (ἔτους) *β Αὐτοκράτορος*
Καίσαρος Γαίου Αὐρηλίου Οὐαλερίο[υ] Δ[ιο]κλητιανοῦ
καὶ (ἔτους) *α Αὐτοκράτορος Καίσαρος Μάρκου*
Αὐρηλίου Οὐαλερίου Μαξιμιανοῦ Εὐσεβῶν
Εὐτυχῶν Σεβαστῶν Παῦνι ιη.
2nd hand *Α[ὐ]ρήλιος Ἀνείκητος Ὀλβαν[οῦ] παρέ-*
λαβον καὶ παραμεμέτρημαι [τὰς προκε]ι[μ(ένας)
κριθῆς ἀρτάβας ἑβδομήκοντα
πέντε καὶ κατενεγκῶ καὶ παρα-
δώσω ὡς πρόκειται. Αὐρ[ήλιος]] Σιλβα-
νὸς Ἀμμωνίο[υ] ἔγρα(ψα) ὑπ(ὲρ) αὐτοῦ μὴ
εἰδότ(ος) γράμματα).

12. ι of *ουσαι* corr. from *σ*. l. *τὰς οὔσας*. 17. *γ̄ γραφεισα* Pap. 18. *δισσῆ* Pap. 27. *κριθ* corr. from *πυρου*.

'To Aurelius Philippus also called Horion, strategus of the Oxyrhynchite nome, from Aurelius Anicetus son of Olbanus, of the illustrious and most illustrious city of Oxyrhynchus, pilot of a Hellenic boat belonging to the heirs of Tiro, of 350 artabae burden. I have received and embarked upon the aforesaid boat in accordance with the instructions of Ulpius Cyrillus, the most eminent catholicus, from Aurelius Demetrianus and however he is styled, decaprotus of part of the middle toparchy, 75 artabae of new, pure, and sifted barley, belonging to the village of Heracleum, which I will transport to the most illustrious Alexandria and deliver to whomsoever I am ordered to deliver it, and I will produce the certificate of the delivery, because I have been paid all the expenses. This receipt is valid, there being three copies of it, of which I have issued two to you, the strategus, and one to the decaprotus, and in answer to the formal question I have given my consent.' Date and signature of Anicetus written for him by Aurelius Silvanus.

3. Ὀλβανοῦ may be for Ὀρβανοῦ = *Urbani*.
5. Ἑλληνικοῦ : so e. g. P. Goodsp. 14. 3.
12. Ἡρακλείου : cf. **989** and **1285**. 100.
14–15. P. Flor. 75. 18–20 is rather more explicit [*τῆς παρ*]*αδόσεως ἐποίσω εἰς ὄνομα ὑμῶν τὰ συνήθη ἄπο*[*χα γρά*]*μματα ἀπὸ τοῦ ἀννωνεπάρχου* ; cf. P. Goodsp. 14. 9–10.
15–16. The *ἀναλώματα* are more precisely defined in P. Flor. 75. 21–2 [*ἐπληρ*]*ώθην τῶν ναύλων καὶ τῶν κουμουλῶν καὶ τῶν σακκο*[*φορικ*]*ῶν μισθῶν* ; cf. P. Goodsp. 14. 7 κ]*ούμουλα* (?) *καὶ τὸ δηνάριον ἑκάστου μοδίου καὶ τὰ ναῦλα καὶ τὸ σακκοφορικόν*.
28. *κατενεγκῶ* : so e. g. P. Flor. 21. 14 *εἰσενεγκοῦμεν*, Hamburg 44. 7 *ἐπενεγκῶ*.

1261. Declaration concerning Commissariat.

26·3 × 19·5 cm. A. D. 325.

Acknowledgement on oath from a senator of Oxyrhynchus to a centurion in the service of the catholicus that he had received a quantity of produce for transport and delivery. The consignment was destined partly for a coming official visit, partly for troops stationed at Babylon; cf. 1115, Wilcken, *Grundz.* pp. 358–9, 361–2, P. Giessen ii, pp. 88–9.

Μ̣ε̣τ̣[ὰ] τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν Κρίσπου καὶ Κωνσταντίνο[υ] τῶ̣ν̣ ἐπιφανεστά[τω]ν̣
Καισάρων τὸ γ′.
Φλαουίωι Σαραπίωνι ἑκατοντάρχου τάξ[ε]ως τοῦ διασημοτάτου καθολικοῦ
π̣α̣ρ̣᾽ Αὐρηλίου Ἡρακλέους Κοιλακίου βουλ(ευτοῦ) τῆς λαμπ(ρᾶς) καὶ λαμπ(ροτάτης) Ὀξ(υρυγχιτῶν) πόλεως ἐπιμελητοῦ
5 *· [. .] . . ὀμνύ̣ω̣ τὸν σεβάσμιον θεῖον ὅρκον τῶν δεσποτῶν ἡμῶν Αὐτοκράτορός*
[τ]ε̣ καὶ Καισάρων παριληφέναι ἀπὸ γενήμα(τος) ιβ ⟨ἰ⟩νδικ(τίονος) λι(τρῶν) μ(υριάδας) β Ἄσλε,
εἰ̣ς̣ τ̣ω̣ν̣ [ἐσο]μέ̣ν̣η̣ν ἐπιδημίαν λι(τρῶν) μ(υριάδα) α, καὶ εἰς εὐθενίαν τῶν ἐν Βαβοιλῶνι
[δ]ιακιμένων γ[εν]νεωτάτων στρατιωτῶν ὑπὸ Σ̣εουηριανὸν πρ[α]ιπ(όσιτον)
λι(τρῶν) μ(υριάδα) α Ἄσλε, καὶ τ̣ὸ̣ ἀ̣ν̣ά̣λ̣ωμα, κατενε⟨γ⟩κ̣ῖ̣ν̣ καὶ τὴν διάδοσιν τούτων ποιήσασ-
10 *θαι ὁπόδαν κελευσθῶ ἀριθμῷ̣ πλήρη καὶ τῆς παραδόσεως*
γράμματα ἐπενε⟨γ⟩κ̣ῖ̣ν̣, εἰς τὸ ἐμ μηδενὶ μεμφθῆναι, ἢ ἔνοχος
εἶ̣ην̣ τῷ̣ θείῳ̣ ὅρκῳ̣. ὑπατείας τῆς προκ(ειμένης) Τῦβι ιῃ.

3. l. ἑκατοντάρχῳ. 7. l. εἰς τὴν . . . Βαβυλῶνι. 8. l. γ[εν]ναιοτάτων. 9. το added above the line. 10. l. ὁπόταν.

'The year after the third consulship of our masters Crispus and Constantinus, the most illustrious Caesars. To Flavius Sarapion, centurion on the staff of the most eminent catholicus, from Aurelius Heracles son of Coelacius, senator of the illustrious and most illustrious city of Oxyrhynchus, superintendent of . . . I swear the holy divine oath by our masters the Emperor and Caesars that I have received from the produce of the 12th indiction 24,235 pounds, for the coming visit 10,000 pounds, and for provisioning the most noble soldiers quartered at Babylon under Severianus, praepositus, 14,235 pounds, and the expenses, to carry down and make the distribution of them in full whenever I am ordered, and I will produce the receipts for the delivery, without giving any cause for complaint;

otherwise may I be liable to the penalties of the divine oath. The aforesaid consulship, Tubi 18.'

3. Cf. B. G. U. 21. iii. 10 *ἑκατοντάρχῳ τοῦ καθολικοῦ*.

5. There seems to be insufficient room for *ἀννώνης* (cf. e. g. **1194**. 3–4) at the beginning of the line nor do the faint vestiges suggest that word. Perhaps the name of the produce was given, as e. g. in **43**. recto iii. 11 *ἐπιμεληταῖς ἀχύρου*. A geographical qualification might also be used, as e. g. **1115**. 10 *ἐπιμεληταῖς Ὀξυρυγχείτ[α]ν*.

7. The expected *ἐπιδημία* was perhaps that of the catholicus himself, as in P. Brit. Mus. 1259. 33 (iii, p. 240).

9. For *ἀνάλωμα* cf. **1260**. 17. *καί* has perhaps fallen out before *κατενε⟨γ⟩κῖν*. The *διάδοσις* here was apparently to be carried out by the *ἐπιμελητής* himself, as in **1194**. 12; cf. the note *ad loc.*

10–11. *παραδόσεως γράμματα*: cf. e. g. **1115**. 9 sqq.

1262. Receipt of Seed-corn.

10·4 × 6·2 cm. A. D. 197.

An acknowledgement, addressed to the strategus and basilicogrammateus through two local commissioners, of a loan of seed-corn; cf. **1031**, P. Flor. 21 (Arsinoïte nome), which are applications for loans addressed directly to such commissioners, and P. Hamburg 19, a similar application to the basilicogrammateus of the Oxyrhynchite nome, in which no commission is mentioned. In practice, no doubt, the mode of address in these applications varied at the caprice of the writer, and it is not to be inferred from P. Hamburg 19 that the commission was not sitting. The form of the present document was perhaps technically the more correct; cf. **1024**, where a grant of seed is authorized by the strategus and basilicogrammateus. **1262** is substantially analogous to the common Arsinoïte receipts (e. g. B. G. U. 104, 105, &c.), but follows a different formula. The reign, of which the sixth year was current, was probably that of Septimius Severus, as is indicated by a document on the verso, a short receipt for rent in four lines, of which the text is *Σαραπιάδος· ἔσχον παρὰ Θέωνος εἰς λόγον ἐνοικίου ὑπὲρ τοῦ τρίτου κὲ* (l. *καὶ*) *ἰκοστοῦ* (sc. *ἔτους*) *δραχμὰς ὀκτώ*, / (*δραχμαὶ*) *η*. Below this, written in the reverse direction, the name *Σαραπιάδος* has been washed out.

Λουκρητ[ί]ῳ Νείλ(ῳ ?) στρα(τηγῷ) Ὀξ(υρυγχίτου)
καὶ Σερήνῳ βασιλ(ικῷ) γρα(μματεῖ) τοῦ α(ὐτοῦ)
νομοῦ δι[ὰ] Ἐπιμάχ(ου) Σαραπ(ίωνος)
γυμνασια[ρ]χ(ήσαντος) καὶ Δημητ(ρίου)
τοῦ κ(αὶ) Φα[.] . . ηδ( ) ἐξηγη(τεύσαντος)
αἱρεθ(έντων) ἐπὶ παραλήμψεω(ς)

καὶ παραδόσεως σπερμάτ(ων)
χωρούντ(ων) εἰς τ(ὴν) τοῦ ἐνεστ(ῶτος)
ϛ (ἔτους) κατασπορὰν
παρὰ Ἀπολλωνίου νεωτ(έρου)
Τειμαγ(ένους) τοῦ κ(αὶ) Διδύμου
μητ(ρὸς) Διδύμ(ης) τῆς κ(αὶ) Τσενφατ(ρείους)
ἀπὸ Τήεως τῆς Θμοισεφὼ
τοπ(αρχίας). παρείληφα καὶ παρα-
μεμέτ(ρημαι) παρ' ὑμῶν σπέρ-
ματα δάνεια ἀπὸ γενή(ματος) τοῦ
διελ(θόντος) ε (ἔτους) εἰς [κ]ατασπορὰν
τοῦ ἐνεστ(ῶτος) ϛ (ἔτους) εἰς ἣν γε-
ωργῶ π[ερὶ τ]ὴν α(ὐτὴν) Τῆειν
. . . . . .

13. η of της corr.

'To Lucretius Nilus, strategus of the Oxyrhynchite nome, and Serenus, basilicogrammateus of the said nome, through Epimachus son of Sarapion, ex-gymnasiarch, and Demetrius also called Pha . . ., ex-exegetes, appointed to receive and deliver seed employed for the sowing of the present 6th year, from Apollonius the younger, son of Timagenes also called Didymus, his mother being Didyme also called Tsenphatres, of Teïs in the toparchy of Thmoisepho. I have received and had measured out to me from you as a loan of seed from the produce of the past 5th year for the sowing of the present 6th year, for the land which I cultivate in the area of the said Teïs . . .'

4 sqq. In **1031** the two commissioners, who are both senators, one being also an ex-chief-priest, the other agoranomus, are described as *αἱρεθεῖσι ὑπὸ τῆς κρατίστης βουλῆς ἐπὶ ἀναδόσεως σπερμάτων τοῦ ἐνεστῶτος η (ἔτους) ἄνω τοπ(αρχίας)*; cf. P. Flor. 21. 2–4.

1263. Announcement concerning Practice of a Trade.

9·4 × 6·1 cm. A. D. 128–9.

A notification addressed to the city-scribe of Oxyrhynchus that the writer proposed to begin practising the trade of a ποταμοῦ ἐργάτης in the current year. ποταμοῦ ἐργάτης is probably a variant of ποταμίτης, a word occurring in several papyri of the later Roman and Byzantine periods; cf. **1053**. 3, **1288**. 13, B. G. U. 14. ii. 19, iii. 2, &c., 295. 8, 11, 818. 5, P. Flor. 157. 2, 273. 13, Reinach 52 *bis*, P. S. I. 83. 11, where the ποταμῖται appear as labourers employed in the construction or repair of embankments and canals, and similar work. As a τέχνη this calling was

presumably subject to the χειρωνάξιον or tax on trades, and it was probably in the interests of that impost that the present declaration was required.

Διογένει τῷ καὶ Ἑρμαίῳ
τῶν ἐξηγητ(ευσάντων) γρα(μματεῖ)
πόλ(εως)
παρὰ Διοσκόρου ἀπελευ-
θέρου Σαραπίωνος Σα-
5 ραπίωνος τοῦ Διο[. . . . .
ἀπ' Ὀξυρύγχων π[όλεως
ἀμφόδου Ἑρμαί[ου.
βούλομαι πρώτως
ἀπὸ τοῦ ἐνεστῶτος
10 τρισκαιδεκάτου
ἔτου[ς] Ἀδριανοῦ Καίσαρος
τοῦ κυρίου χρήσα-
σθαι τῇ τῶν ἐργ[ατῶν
ποταμοῦ τέχ[νῃ.
15 διὸ ἐπιδίδ[ωμι τὸ
ὑπόμνημα [ὡς πρό-
κ[ιται. (ἔτους)] τρισκα[ιδεκάτου
. . . . . .

'To Diogenes also called Hermaeus, ex-exegetes, scribe of the city, from Dioscorus, freedman of Sarapion son of Sarapion son of Dio . . ., inhabitant of Oxyrhynchus in the quarter of Hermaeus. I wish to begin from the present thirteenth year of Hadrianus Caesar the lord to practise the trade of a river-worker; accordingly I present this application as above.' Date.

1264. NOTIFICATION OF INVIOLABILITY.

32·6 × 8·5 cm. A. D. 272.

This singular document is an application to the βιβλιοφύλακες ἐγκτήσεων for the formal entry (παράθεσις) in their registers of a right of inviolability (ἀσυλία) attaching to the writer, as recently recognized by the dioecetes; a copy of the memorandum of the dioecetes was at the same time forwarded in substantiation of the claim.

ἀσυλία is frequently coupled in inscriptions with immunity from taxation as a personal privilege conferred in return for services to the State (cf. e.g. Dittenberger, *Or. gr. inscr.* 66, 150. 15), and the same combination occurs in P. Brit. Mus. 345 (ii, p. 113), where two pastophori are described as ἀπολύσιμοι τῆς λαογραφίας καὶ τῶν ἄλλων τελεσμάτων καὶ ἄσυλοι. In the present instance it is natural to infer *a silentio* that the applicant was not a member of any priestly order, and the ground of his privilege is presumably to be found in the strange term εὐναιδεία in l. 18. It seems likely that, as both Wilcken and Mitteis have suggested, the word meant is εὐπαιδία, and that the reference is to the *ius liberorum* established by the *Lex Iulia et Papia Poppaea*. ἀσυλία is not indeed known to have been included among the privileges conferred by that enactment, but

information regarding its provisions is incomplete. What exactly this ἀσυλία implied is uncertain; perhaps it secured the person of a debtor as against private creditors, or perhaps, as Mitteis thinks, it carried immunity from certain public functions; possibly it was wide enough to be efficacious in both these directions.

That immunity from taxation was recognized through the registers of the βιβλιοφύλακες was already known from B. G. U. 1073 (A. D. 275, also from Oxyrhynchus), and it is interesting to find similar treatment accorded to the parallel privilege of ἀσυλία. Preisigke will perhaps welcome this as fresh evidence that the registers were not a 'Grundbuch' (cf. his recent discussion in *Klio* xii, pp. 402 sqq., especially pp. 418–19). If, however, ἀσυλία meant immunity from distraint, an entry of such a privilege would not be out of place upon the registers of the βιβλιοθήκη ἐγκτήσεων as these are commonly understood; or, again, if the immunity is to be connected rather with liturgies, since these were based upon ownership of property, such a right might naturally appear in a property-register.

[Αὐρηλίῳ . . . . .]ῳ τῷ καὶ Ἀπολλω-
[νίῳ γυμ(νασιαρχήσαντι) τῆς] λ̣α̣μπ(ρᾶς) καὶ λαμπροτάτης
[Ὀξ̣υρυγχειτῶν] πόλεως κ̣[αὶ τῷ σὺν α̣ὐ̣τῷ̣) ἀμφο(τέροις) βι[β]λ̣(ιοφύλαξι)
[παρὰ Ἰουλίο]υ̣ Θ̣έωνος τοῦ καὶ Ζωίλ[ο]υ̣
Γαΐου Ἰουλίου Ἀλεξάνδρου ἀπὸ τῆς
λαμπ(ρᾶς) καὶ λαμπροτάτης Ὀξυχυ̣χείτω[ν
πόλεως. τοῦ γενομένου ἐξ ἐντυχία[ς
μου ἐπὶ τοῦ κρα(τίστου) γενομένου διοικη-
τοῦ Ἀνδρομάχου ὑπομνήματος
περὶ τῆς ὑπούσης μοι ἀπὸ τῶν ν̣ό-
μω̣ν ἀσυλείας τὸ ἀντίγραφον
ἐπιφέρων ὑμεῖν ἐν δισσῷ ἐπι-
δίδωμι τὸ ὑπόμνημα πρὸς τὸ
τὴν δέουσαν παράθεσιν γενέσθαι
διὰ τῶν παρ' ὑμεῖν διαστρωμά-
των τῷ ἡμετέρῳ ὀνόματι πρὸς
τὸ πᾶσι δῆλα εἶναι τὰ ὑπόντα μοι
τῆς εὐναιδείας δίκαια, καὶ ὀμνύ-
ω τὸν ἔθιμον Ῥωμαίοις ὅρκον
μὴ ἐψεῦσθα[ι.] (ἔτους) β Αὐτοκράτορος
Καίσαρος Λουκίου Δομιττίου Αὐρηλιανοῦ
Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ

καὶ ϵ (ἔτους) Ἰουλίου Αὐρηλίου Σεπτιμίου
Οὐαβαλλάθου Ἀθην[οδ]ώρου τοῦ
λαμπροτάτου βασιλέως ὑπάτου
Αὐτοκράτορος στρατηγοῦ Ῥωμα(ίων)
Φαμενὼθ η.

1. τω corr. from γῡ. 4. ζωΐλ[ο]υ Pap. 5. γαΐου ΐουλιου Pap. 6. First ν of οξυχυνχειτων corr. from ρ and τω corr.; l. Ὀξυρυνχειτῶ[ν. 10. ω of των corr. 12. ὔμειν Pap.; so in l. 15. 18. l. εὐπαιδίας (?). 23. ΐουλιου Pap. 27. η corr. (?).

'To Aurelius . . . also called Apollonius, ex-gymnasiarch of the illustrious and most illustrious city of Oxyrhynchus, and his associate, both keepers of the archives, from Julius Theon also called Zoïlus, son of Gaius Julius Alexander, of the illustrious and most illustrious city of Oxyrhynchus. I submit to you in duplicate the copy of the memorandum drawn up in consequence of my petition to his excellency Andromachus, ex-dioecetes, concerning the inviolability legally belonging to me and present this memorandum in order that the proper entry may be made against my name through the registers in your keeping, so that all may know the rights belonging to me in virtue of the number of my children; and I swear the oath customary with Romans that I have not made a false statement. The 2nd year of the Emperor Caesar Lucius Domitius Aurelianus Pius Felix Augustus and the 5th year of Julius Aurelius Septimius Vaballathus Athenodorus, most illustrious king, consul, Emperor, general of the Romans, Phamenoth 8.'

2. Some civic title is to be restored in the lacuna and γυμ(νασιαρχήσαντι) seems to suit the correction in l. 1 (see the critical note, and cf. e. g. **1199**. 1).

8. This seems to be the latest extant mention of the dioecetes as a central authority; the catholicus had already been instituted by this time; cf. Wilcken, *Grundz.* p. 157.

12–15. Cf. the notification of ἀτέλεια in B. G. U. 1073. 15–19 ἵν' εἰδῆτε τὴν ὑπάρχουσαν αὐτῷ ἐκ τῶν νόμων ἀτέλιαν καὶ τὴν δέουσαν παράθεσιν ποιήσησθε τῷ ὀνόματι αὐτοῦ ἐπιστέλλεται ὑμῖν.

18. εὐναιδείας is clearly written, except for the fact that the top of the υ has been retouched.

20 sqq. Other papyri dated in the joint reign of Aurelian and Vaballathus are C. P. R. 9, P. Strassb. 8, B. G. U. 946. The last alone gives Vaballathus the title ὑπάτου, as here; cf. Wilcken's note *ad loc.*

1265. Affidavit of Priestly Rank.

23·5 × 8·6 cm. A. D. 336.

Declaration on oath to the logistes by a priest of Zeus, Hera, and other gods, and bearer (κωμαστής) of the divine images, that his priestly rank was derived from his father. As is well known, the priesthood was a hereditary office in the Graeco-Roman period as in earlier times; cf. Otto, *Priester und Tempel*, i, pp. 203 sqq.

Μετὰ τὴν ὑπατείαν Ἰουλίου Κωνσταντίου
πατρικίου ἀδελφοῦ τοῦ δεσπότου ἡμῶν
Κωνσταντίνου Αὐγούστου καὶ Ῥουφίου
Ἀλβίνου τῶν λαμπ(ροτάτων).
Φλαουίῳ Παρανίῳ τῷ καὶ Μακροβίῳ λο(γιστῇ) Ὀξ(υρυγχίτου)
παρὰ Αὐρηλίου Θωνίου Δημητρίου
ἀπὸ τῆς αὐτῆς πόλεως ἱερέως
ἱεροῦ Διὸς καὶ Ἥρας καὶ τῶν συννάων
θεῶν μεγίστων [κα]ὶ κωμαστοῦ
θίων προτομῶν καὶ νίκης αὐτῶν
προαούσης. ἐπέθετό μοι ἡ
σὴ ἐμμέλε[ια ἐγγρά]φως δηλῶσαι
πόθεν εἴην π̣[α]ρ̣[ῃ]ρηκὼς τὸ προ-
κίμενον ἀξίωμα. κατὰ ταῦτὰ
ὁμολογῶ ὀμνὺς τὸν σεβάσμιον θεῖον ὅρκον
τῶν δεσποτῶν ἡμῶν Αὐτοκράτορός τε
καὶ Καισάρων ἐκ διαδοχῆς τοῦ προειρη-
μένου μου πατρὸς Δημητρίου
[ἐ]σχηκέναι τὸ αὐτὸ ἀξίωμα
κ̣[ἀ]κείν⟨ο⟩υ τυγχάνοντες ἱερέως
τῶν αὐτῶν ἱερέων καὶ κωμα-
στῶν θείων προτομῶν καὶ
μηδὲν διεψεῦσθαι, ἢ ἔνοχος εἴην
τῷ θείῳ ὅρκῳ.
ὑπατείας τῆς προκ(ειμένης) Φαμενὼθ λ.

2nd hand *[Α]ὐρήλιος Θωνίος ὤμασα*
τὸν θειῶν ὅρκων ὡς πρό-
κειται.

2. ημω̃ Pap. 8. ïερου(?) . . . συνναω̃ Pap. 15. ορκω̃ Pap. 20. l. τυγχάνοντος. 25. ὕπατειας Pap. 26. l. ὤμοσα. 27. l. τὸν θεῖον ὅρκον ὡς πρόκειται.

'The year after the consulship of Julius Constantius, patrician, brother of our master Constantinus Augustus, and Rufius Albinus, the most illustrious. To Flavius Paranius also called Macrobius, logistes of the Oxyrhynchite nome, from Aurelius Thonius son of Demetrius, of the same city, priest of the temple of Zeus, Hera, and the associated most

great gods, celebrant of the divine images and their advancing victory. Your grace enjoined me to state in writing whence I obtained the aforesaid rank. Accordingly I acknowledge, swearing the holy, divine oath by our masters the Emperor and the Caesars, that I received the said rank in succession to my aforesaid father Demetrius, who was himself one of the said priests and celebrants of the divine images, and that I have made no false statement, under penalty of the consequences of the divine oath. In the consulate aforesaid, Phamenoth 30. I, Aurelius Thonius, have sworn the divine oath, as aforesaid.'

8. Cf. **483**. 3, where *κα[ὶ τῶν συννάων θεῶν* is probably to be restored, as here, after *Ἥρας*; the editors of *Dikaiomata*, p. 121, rightly rejected *κα[ὶ Ποσειδῶνος*.

9. *κωμαστοῦ*: cf. e. g. B. G. U. I. 19–20, 362. vii. 17, &c., Wessely, *Kar. und Sokn. Nes.* p. 64, Otto, *Priester und Tempel*, i, pp. 10, 95.

11. *προαούσης* is for *προαγούσης*. For the common omission of *γ* between vowels cf. e. g. **1142**. 9, note, Mayser, *Grammatik*, pp. 163–4.

13. *π[α]ρ[η]ρηκώς* is not very satisfactory. Wilcken suggests *τετ[η]ρηκώς*, but this suits the vestiges less well, and hardly gives the required sense.

17–18. It is noticeable that the writer makes no reference to his mother; cf. note on **1256**. 11.

21–2. The words as they stand are just intelligible, but probably the writer intended *τῶν αὐτῶν θεῶν καὶ κωμαστοῦ*.

1266. Examination (*ἐπίκρισις*) for Membership of the Gymnasium.

25·2 × 8·9 cm. A. D. 98.

This is an application by a father for the *ἐπίκρισις* of his son as a preliminary to the latter's admission to the gymnasium; cf. Wilcken, *Grundz.* pp. 140–3, 199, 200, **1202**, P. Rylands 101. The document is of precisely the same kind as **257**, and being better preserved at the end is a useful supplement to that papyrus. The beginning, as in **257**, is lost, but presumably the application was addressed to the strategus and basilicogrammateus as the officials primarily responsible for the *ἐπίκρισις* of ephebi in the provincial towns; cf. **257**. 13–15, **1266**. 1–2. For full qualification as ephebi, however, a further process of *εἴσκρισις* was necessary (cf. Wilcken, *op. cit.*, p. 142, **1202**. introd.), and **1266** now shows that in the local metropoleis, as at Alexandria, the praefect here intervened; cf. the note on l. 25.

. . . . . .

[. .] . [. .] . . . [.] . . . [. *στρατηγήσ*]*αντος*
καὶ Παμφίλου γενο[*μένο*]*υ βασιλικ*[*ο*]*ῦ*
γραμματέως καὶ ὧν ἄλλων κα-
θήκει τῷ ζ (ἔτει) θεοῦ Οὐεσπασιανοῦ
ἀκολούθως αἷς ἐπήνεγκεν ὁ προ-
γεγραμμένος μου πατὴρ Διονύσις
ὁ καὶ Ἀμόις Ψάμμιος τοῦ Βαλλά-

ρου ὃς ἦν παλαιστροφύλαξ περιὼν
ἀποδείξεσι ὡς ὁ πατὴρ αὐτοῦ Ψάμ-
μις Βαλλ⟨άρ⟩ου{ς} ἐστὶν ἐ[ν τ]ῇ τοῦ λδ (ἔτους)
θεοῦ Καίσαρος γρ[α]φ[ῇ τ]ῶν ἐκ τοῦ
γυμνασίου παρ̣ὰ . . . . μέν̣ων̣,
ἐγὼ δὲ ἀφ' οὗ προσέβην ἐγενό-
μην ἐν πάσαις ταῖς τοῦ γυμνασίου
γραφαῖς, τὴν δὲ τοῦ υἱοῦ μητέρα
Θερμούθιον γεγαμῆσθαί μοι τῷ
β (ἔτει) Δομιτιανοῦ καθ' ἰδιόγραφον
συνγραφὴν τὴν καὶ δεδημοσιω-
μένην διὰ τοῦ καταλογείου τῷ
ἐξῆς γ (ἔτει), ἧς ὁ πατὴρ Πλουτί-
ων Πλουτάρχου ἀναγραφόμενος
ἐπ' ἀμφόδου Νότου Δρόμου ἐπε-
κρίθη τῷ αὐτῷ πέμπτῳ ἔτει
θεοῦ Οὐεσπασιανοῦ ἐν τάξει τῶν
ὑπὸ Κ̣α̣υ̣ν̣τίου Παυλείνου ἐπ̣ι̣κεκρι-
μένων ὑπὸ Σουτωρίου Σωσιβίου
στρατηγήσαντος καὶ Νικάνδρου
γενομένου βασιλικοῦ γραμματέως
καὶ ὧν ἄλλων καθήκει, καὶ ὀμνύω
Αὐτοκράτορα Καίσαρα Νέρουαν
Τραϊανὸν Σ̣εβαστὸν Γερμανικὸν
μὴ ἐψεῦσθαι, εἶναι δ' ἐμοῦ καὶ τῆς
Θερμουθίου φύσ̣[ει υἱὸν τὸ]ν̣ Πλου-
τίωνα καὶ μὴ θέ[σει μηδὲ ὑπ]όβλη-
τον μηδ' ἀλλοτρίαις [ἀσφαλ]ε̣ί̣αις ἢ
ὁμωνυμίᾳ κεχρῆ[σθαι,] ἢ ἔνοχος
εἴην τῷ ὅρκῳ. (ἔτους) α Αὐτοκράτορος
Καίσαρος Νερούα Τραϊανοῦ{ς}
Σεβαστοῦ Γερμανικοῦ Παῦνι ις.

2nd hand Ψ̄άμμις Διονυσίου τοῦ καὶ Ἀμόιτ(ος)
ἐπιδέδωκα καὶ ὀμώμεκα τὸν
ὅρκον.

15. *υἱου* Pap. 18. *η* of *συνγραφην* corr. from *ο*. 31. *τραϊανον* Pap.; so in l. 38.

'[. . . I declare that I was selected at the selection which took place under]. . ., late strategus and Pamphilus, late basilicogrammateus, and the other proper officials in the 7th year of the deified Vespasian in accordance with the proofs adduced in his lifetime by my aforesaid father Dionysius also called Amoïs, son of Psammis son of Ballarus, who was a guard of the palaestra, that his father Psammis son of Ballarus was in the list made in the 34th year of the deified Caesar of those . . . in the gymnasium; and I myself ever since I came up for selection was included in all the lists of the gymnasium; and I declare that Thermouthion the mother of my son was married to me in the 2nd year of Domitian by an autograph contract which was also made public through the record-office in the following 3rd year, while her father Plution son of Plutarchus, registered at the South Square quarter, was in the same fifth year of the deified Vespasian placed by Sutorius Sosibius, then strategus, and Nicander, then basilicogrammateus, and the other proper officials in the class of persons selected by Quintius (?) Paulinus; and I swear by the Emperor Caesar Nerva Trajanus Augustus Germanicus that I have made no false statement, and that Plution is the son of myself and Thermouthion by birth and not by adoption nor is he supposititious, and that I have not availed myself of credentials belonging to others or identity of names; otherwise may I be liable to the consequences of the oath. The 1st year of the Emperor Caesar Nerva Trajanus Augustus Germanicus, Pauni 16. I, Psammis son of Dionysius also called Amoïs, have presented the memorandum and sworn the oath.'

1 sqq. A comparison of the dates in ll. 4 and 17 indicates that the reference is to the *ἐπίκρισις* of the applicant, not, as in **257**. 12 sqq., to that of his father.

11–12. *οἱ ἐκ τοῦ γυμνασίου* is commonly used absolutely, but here seems to have been combined with a participle.

17–19. Cf. **906**. 8–9 *τὴν δὲ δηλουμένην σ[υ]νγραφὴν κα[ὶ] τὴν [γ]ενομένην αὐτῆς διὰ τοῦ καταλογείου δημοσίωσιν καὶ μετάδοσιν*, a passage now cleared up by the present parallel, which indicates that, as we had suggested in the note *ad loc.* (so too Preisigke, *Girowesen*, p. 299, Schwarz, *Hypothek und Hypallagma*, p. 88), the *συγγραφή* in question was *ἰδιόγραφος*, i. e. really a *χειρόγραφον*. The explanation preferred by Mitteis, *Grundz.* pp. 86, 126, must accordingly be definitely discarded. On the *δημοσίωσις* of private contracts see Mitteis, *op. cit.*, pp. 82–7, Preisigke, *op. cit.*, pp. 296 sqq., **1200**. introd., **1273**. introd., Jörs, *Z. Sav.* xxxiv, pp. 107 sqq. Jörs's remarks on pp. 141–2 concerning marriage-contracts now require modification.

23. The 5th year has not occurred in what remains of the text, but was perhaps mentioned in connexion with the *ἐπίκρισις* of the applicant's father in the lines which originally preceded ll. 1 sqq.; cf. **257**. 12 sqq. and note.

25. Paulinus is known from Josephus, *Bell. Jud.* vii. 10. 4 to have succeeded Ti. Julius Lupus (died A. D. 73) in the praefecture, but this is his first occurrence in papyri. He has been identified with the Valerius Paulinus mentioned by Tacitus, *Hist.* iii. 43 (cf. *Prosopograph. Imp. Rom.* iii, p. 373, Cantarelli, *La serie dei prefetti*, i, p. 35), but the *nomen* is at any rate not Valerius; it looks rather like a corruption of Quintius.

ἐπικεκριμένων: the first three letters are indistinct, but on the whole are more like *ἐπι* than *εἰσ*. *εἰσκεκριμένων* is, however, expected on the analogy of P. Flor. 57. 73, and *ἐπικ.* here, if rightly read, may be due to the carelessness of the scribe.

26–7. Σωσ[ιβίου and Ν[ικ]άνδρου must hence be restored in **257**. 13–14.

32–6. Cf. **257**. 40–3, which should now be read *εἶνα[ι δ' ἐμοῦ καὶ] Ἰσιδώρας τὸν Θεογένην φ[ύσει υἱὸν] καὶ μὴ θέσει μ[η]δὲ ὑπόβλητο[ν μηδ' ἀλλοτρίαις ἀσφαλείαι]ς (?) κεχρῆσθαι [ἢ ὁμωνυμίᾳ,*

ἢ ἔνοχος κτλ.; or if the ω previously read before κεχρῆσθαι is preferable to ς, καὶ μηδενι ἀλλοτρί]ῳ may be substituted for μηδ' ἀλλοτρίαις ἀσφαλείαι]ς on the analogy of B. G. U. 1032. 14. Cf. also P. Tebt. 316. ii. 9–10 καὶ μὴ ἀλλοτρίᾳ ἀπαρχῇ μηδὲ ὁμ⟨ω⟩νυμίᾳ κεχρῆσ⟨θ⟩αι. ἀσφαλ]είαις in l. 35 is conjectural (cf. e.g. P. Tebt. 293. 19), but suits the remains; ἀπαρ]χαῖς cannot be read.

1267. Registration of a Child.

24·5 × 7·7 cm. A.D. 209.

A request to an amphodogrammateus of the city for the registration of a boy aged three years and five months. The document is to be referred to the category of the notifications of birth, of which several examples from the Fayûm have been published; cf. P. Fay. 28, Tebt. 299, Gen. 33, B. G. U. 28, 110–11, and Wilcken, *Grundz.* pp. 195–6. There are, however, considerable differences in formula, the most obvious being the concurrence of the owner of the house, where the boy was to be registered, with the boy's father in presenting the application. Possibly, no doubt, in the Fayûm examples the parents happened to be owners and not tenants. That the present notification occurred some years after the child's birth is no unusual circumstance. The papyrus offers a still older mention of the tribal organization of the provincial metropoleis than **1030**.

On the verso is an extract from an official survey-list (**1287**).

Σύριωνι ἀμφ[οδ]ογρα(μματεῖ) γ
φυλῆς
παρὰ Ἀπολλω[ναρίο]υ Ἁρπάλου
μητρὸς Σαραπιάδος ἀπ' Ὀξυρύγχων
πόλεως μετὰ κυρίου Χάρμου
Π[α]ṇσειρᾶτος μητρὸς ⟨ ⟩
κ[α]ὶ παρὰ Ζωίλου [Ζ]ωίλου τοῦ
Ἀπολλωνίου μητρὸς Κλαυδίας
Θέωνος ἀπὸ τῆς αὐτῆς πόλεως.
βουλόμεθα πρώτως ἀπὸ τοῦ
νῦν ἀναγραφῆναι ἐπὶ τοῦ ὑπάρ-
χοντος ἐμοὶ τῇ Ἀπολλωναρίῳ
ἐπ' ἀμφόδου Πλατείας μέρους οἰ-
κίας τὸν ἐμοῦ τοῦ Ζωίλου
γνήσιον υἱὸν Ὡρείωνα
μητρὸς Ἡρᾶτος Ἀπολλωνίου

(δωδεκάδραχμον) ἀπὸ γ(υμνασίου) ὄντα πρὸς τὸ ἐνεστ(ὸς)
ιζ (ἔτος) ἐτῶν τριῶν καὶ μηνῶν
πέντε. διὸ ἐπιδίδομεν τὸ ὑπό-
μνημα ὡς καθήκει καὶ
ὀμνύομεν τὴν τῶ[ν] κυρίων
Αὐτοκρατόρων Σεουήρου
καὶ Ἀντωνίνου καὶ Γέτα Καίσαρος
Σεβαστῶν τύχην μὴ ἐψεῦσθ(αι).
(ἔτους) ιζ Αὐτοκρατόρων Καισάρων
Λουκίου Σεπτιμίου Σεουήρου
Εὐσεβοῦς Περτίνακος Ἀραβικοῦ
Ἀδιαβηνικοῦ Παρθικοῦ
Μεγίστου καὶ Μάρκου Αὐρηλίου
Ἀντωνίνου Εὐσ[εβ]οῦς Σεβαστῶν
καὶ Πουβλίου Σεπτιμίου Γέτα
Καίσαρος Σεβαστοῦ Τῦβι ι.

7. ζωΐλου [ζ]ωΐλου Pap.; so in l. 14. 15. νῖον Pap. 19. ὕπομνημα Pap.

'To Syrion, amphodogrammateus of the 3rd tribe, from Apollonarion daughter of Harpalus and Sarapias, of Oxyrhynchus, with her guardian Charmus son of Pausiras and . . ., and from Zoïlus son of Zoïlus son of Apollonius, his mother being Claudia daughter of Theon, of the said city. We wish that now for the first time and henceforth Zoïlus' legitimate son Horion, his mother being Heras daughter of Apollonius, a payer of twelve drachmae and member of the gymnasium, aged in the present 17th year three years and five months, should be registered in the share of a house owned by me, Apollonarion, in the Broad Street quarter. We accordingly present this memorandum as is fitting, and swear by the fortune of our lords the Emperors Severus and Antoninus and Geta Caesar Augusti that we have made no false statement.' Date.

1–2. Cf. **1030**. 2, introd., **1116**. 20, which gives the equation of φυλή and ἄμφοδον, and Wilcken, *Grundz.* pp. 42–3, 348–9.

10. πρώτως: cf. the phrase ἀπογράφομαι πρώτως in registrations of property, e. g. P. Tebt. 323. 7, where we interpreted it as meaning that the new owner was making a return for the first time of his acquisition. Mitteis thinks (*Grundz.* p. 101) that the sense must be that the person making the return was appearing for the first time as a property-owner; Eger, *Aeg. Grundbuchwesen*, pp. 121–2, leaves the question open. The analogy of the present passage is distinctly in favour of our original explanation.

13. In **733**. 3 μη[τροπ(όλεως)] Πλατ(είας) is probably to be read.

17. The gist of the document appears to commend (δωδεκάδραχμον) in preference to (δωδεκαδράχμου), the meaning being that Horion was qualified by descent for eventual classification as a δωδεκάδραχμος ἀπὸ γυμνασίου. Cf. e. g. P. Amh. 75. 35, where the latter phrase is applied to a boy of three years.

1268. Registration of a House after Purchase.

16·9 × 12·1 cm. Third century.

This document belongs to the class of property-returns following upon purchase, of which examples have been published from the Fayûm (e. g. P. Tebt. 323), Hermopolis (e. g. P. Brit. Mus. 945 (iii, p. 120), Leipzig 3. ii), and Antinoë (P. Strassb. 34); cf. Eger, *Aeg. Grundbuchwesen*, pp. 120–3, Mitteis, *Grundz.* pp. 99–101. **1268** has some peculiarities which give it an interest in spite of its extensive mutilation. A noticeable feature is the array of documentary evidence adduced in support of the purchaser's title; in the parallels from Hermopolis and Antinoë this is less prominent, while in those from the Fayûm it is not directly referred to. An analogous papyrus from Oxyrhynchus is **1199**, which, however, is not in the form of an *ἀπογραφή* but is an application for *παράθεσις*, an expedient supposed to have been adopted when the previous owner had not made an *ἀπογραφή*; cf. Eger, *op. cit.*, pp. 131 sqq., Mitteis, *op. cit.*, pp. 103 sqq. **1199**, as was pointed out in the introd. *ad loc.*, conflicts with the current explanation by a positive statement that the property in question had been declared in an *ἀπογραφή* by the vendor. **1268** now brings the correlative contrary evidence; it is itself an *ἀπογραφή*, yet it apparently states in ll. 14–15 that the vendors *μὴ ἀπογεγράφθαι*. Mitteis plausibly suggests that the present *ἀπογραφή* was conditioned by the production of evidence that the vendors' title depended on *δημόσιοι χρηματισμοί* (ll. 13, 17). But it can hardly be said that the conditions underlying the alternatives of *ἀπογραφή* and *παράθεσις* are yet fully understood.

The document belongs to the first half, probably, of the third century; the sixth year mentioned in l. 5 may well refer to the reign of Severus Alexander.

παρε(τέθη).

2nd hand [21 letters *καὶ ὡς*] *χρημα(τίζει) βουλ(ευτῇ) καὶ Ἡλιοδώρῳ βιβλ(ιοφύλαξι)*

[*παρὰ* 21 letters *δ*]*ώρας Ἡρᾶτος Ἡρᾶτος ἀπὸ κώμης Σύρων διὰ Αὐρηλίου*

[26 letters] *Ἀντινοέως. ἀπογράφομαι ἣν κατεγράφην κατὰ συγχώρη-*

[*σιν τελειωθεῖσαν διὰ τοῦ καταλογ*]*είου τῷ διελθόντι ς (ἔτει) μηνὶ Μεσορὴ παρὰ Αὐρηλίων Πετο-*

[*σίριος* 19 letters *μ*]*ητρὸς Τασεῦτος ἀπ' Ὀξυρύγχων πόλεως παστοφόρου Ἀθηνᾶς*

[τῆς καὶ Θοήριδος θεᾶς μεγ(ίστης) καὶ Σιν]θώ[ν]ιος τῆς καὶ Ἀπίας
Διονυσίου μητρὸς Μαρκίας ἀπὸ τῆς
[αὐτῆς πόλεως τὴν ὑπάρχουσαν τῇ] τοῦ Πε̣τ̣ο̣σίριος θυγατρὶ Αὐρηλίᾳ
Τασεῦτι μητρὸς Τααρ-
[18 letters τοῦ πατρὸς ἔχοντος α]ὐτη̣(ν) ὑπὸ τῇ χειρὶ κατὰ τοὺς
Ῥωμαίων νόμους
[19 letters καὶ Αὐρηλίᾳ Σ]ινθώνι τῇ καὶ Ἀπίᾳ κατὰ τὸ λοιπὸν
τέταρτον
[μέρος 24 letters ἐπ' ἀ]μφόδου Τεμγενούθεως οἰκίαν καὶ αἴθριον
[22 „ καὶ τὰ τού]τ̣ων χρηστήρια πάντα σὺν εἰσόδοις καὶ
ἐξόδοις
[29 letters ἐκδό]σ̣ι̣μ[α] ἀπὸ διαλογῆς ἀναπεμφθέντα
[27 „]..[. σὺν] ἴ[σο]ι̣ς̣ ἀντιγράφοις, καὶ δηλῶ μήτε
τὸν Πε-
[τοσῖριν 21 letters]μ̣.[.] . ἢ τὴν Σινθῶνιν τὴν καὶ Ἀπίαν ἀπογε-
[γράφθαι . . . . . τῶν προκει]μ̣[έ]νων ἐνγαίων, εἶναι δὲ αὐτῶν
ἀγοραστικῷ
[δικαίῳ . . . . . κατὰ συγχ]ωρ[ήσ]ις τρεῖς τελειωθείσας διὰ τοῦ
καταλογείου ὧν ὁμοίως
[28 letters]..[. . . . .]..των τρεῖς ἐπ[ι]φέρω̣ν
ὑμ[ῖ]ν̣ σὺν ἴσοις ἀντι-
[γράφοις 29 letters] μ̣[ην]ὶ̣ Παχών, μίαν μὲν
πρότερον Σαραπιά-
[δος]ν̣..ν[.].θη
. . . . . .

14. ο of τον corr. from η. 18. ἴσοις Pap.

1. Cf. e. g. **713**. 1.

3. The Oxyrhynchite κώμη Σύρων is mentioned also in **270**. 22, **1052**. 5.

4–5. συγχώρη[σιν . . . καταλογ]είου: cf. e. g. l. 17, Mitteis, *Grundz.* pp. 65–7.

6–7. Ἀθηνᾶς κτλ.: cf. **579**, **1117**. 2–3.

9. Cf. **1208**. 6, note. But the fact that a person ὑπὸ τῇ χειρί was at the same time an owner of property shows that the *patria potestas* was not strictly interpreted in Egypt.

13. ἐκδό]σιμ[α] is a somewhat doubtful restoration, but seems suitable enough in this context; on the use of the term cf. Mitteis, *Grundz.* p. 63. On the διαλογὴ (τῆς πόλεως), which appears in connexion with the δημοσίωσις of contracts, cf. Mitteis, *op. cit.*, pp. 84–5, Preisigke, *Girowesen*, p. 297. The relations of the officials πρὸς τῇ διαλογῇ to the καταλογεῖον are not yet clear. Mitteis's remark (pp. 84^3, 125^3) that apparently the latter only was

concerned with the preparation of *συγχωρήσεις* seems to need modification in the light of the present passage.

14–16. Similarly **1199**. 24–5 *κ[α]ὶ δηλῶ τὴν αὐτὴν Θεωδίαν [ἀ]πογεγράφθ[αι] τὸ προκείμενον ἔ[γ]γεον.* The next words should now be restored, on the analogy of l. 16, *ε[ἶν]αι δ[ὲ αὐτῶν κλ]ηρονο[μικῷ δικαίῳ.* Something like *μηδὲν ἁπλῶς* may be supplied in the lacuna before *τῶν προκει]μ[έ]νων.*

1269. List of Property.

20·2 × 11·2 cm. Early second century.

A list addressed to the exegetes (of Oxyrhynchus) of some property belonging to two minors whose father was dead. The list had been drawn up by the uncle of the minors on the order of the previous exegetes and was now submitted to his successor in the office. A supervision of minors was one of the functions of the exegetae ; cf. P. Amh. 85, 86, B. G. U. 1070 (= Mitteis, *Chrestom.* 323), and for a near parallel to the present papyrus B. G. U. 388. ii. 22–4 *εἰσελθόντες τινὲς πρὸς τὴν Πτολεμαΐδα ἔλεγον Ἅρον ταῦτα* (sc. various *ἀργυρώματα*) *ἐκ τοῦ μ[ε]σ ου,] μὴ ὁ ἐξηγητὴς εἰσελθὼν ἐπ' [ἀν]α[γ]ραφῆς αὐτὰ ποιήσῃ.* Several of the articles in the list had been pawned by their late owner ; cf. e. g. **114**, P. Brit. Mus. 193. verso (ii, p. 245).

Three different hands are apparently to be distinguished in the document. The upper part is in upright semi-uncials which change in l. 20 to a smaller cursive. From l. 4 onwards dots or short dashes have been placed in the left margin close to most of the lines.

Πτολεμαίωι ἱερεῖ ἐνάρχωι ἐξηγητῆι
παρὰ Θεωνᾶτος τοῦ Ἰσιδώρου μητρὸς
Σοήριος ἀπ' Ὀξυρύγχων πόλεως. (2nd hand) *ἧς*
ἐπέδωκα Σαραπίωνι τῷ πρὸ σοῦ
ἐξηγητῇ γραφῆς σκευῶν
τῶν καταλελιμμένων τοῖς ἀφή-
λιξι μου ἀδελφιδοῖς Σαραπᾶτι καὶ
Σαραποῦτι ὑπὸ τῶν μετηλλαχό-
τος αὐτῶν πατρὸς ἐμοῦ δὲ ὁμο-
γνησίου ἀδελφοῦ Ἰσᾶτος ἀντίγραφον
ὑπόκειται.
Σαραπίωνι ἐνάρχωι ἱερεῖ καὶ ἐξηγη(τῆι)
παρὰ Θεωνᾶτος τοῦ Ἰσιδώρου μητρὸς

Σοηροῦτος ἀπ' Ὀξυρύγχων πόλεως.
αἰτούμενος ὑπὸ σοῦ γραφὴν τῶν
ἀπολελιμμένων τοῖς ἀφήλιξί μου
ἀδελφιδοῖς Σαραπᾶτι καὶ Σαραποῦτι
ὑπὸ τοῦ μετηλλαχότος αὐτῶν πατρὸς
ἐμοῦ δὲ ὁμογνησίου {τ} ἀδελφοῦ Ἰσᾶτο(ς)
σκευῶν καὶ ἄλλων πρ- (3rd hand) -οσφωνῶ εἶναι τὰ
ὑπογεγραμμένα· κιβωτὸς κειμένου
παρακλειδίου, ἑτέρα ἀργή, κάδος χαλ-
κοῦς, κλεὶς ἡ καὶ λακάνη ἣν ὑποτέθειται
Εἰσᾶς περιὼν Πανάρητος πρὸς ἀργυρίου δρα-
χμὰς εἴκοσι, ἕτερος κάδος ὁμοίως ὑποτε-
θειμένος πρὸς δραχμὰς δέκα τῷ αὐτῷ
[Π]ανάρῃ, λήκυθον κασσιτερίου ὑποτεθει-
[μένον τῷ] αὐτῷ πρὸς δραχμὰς τέσσαρες,
[. . . . .] . [. . . . .]χρομον ὑποτεθειμένον
μυ ἔτι πρὸς [δ]ραχμὰς δεκαδύο, κιτῶνα
ὑποτεθειμένον Τνεφερσόιτι πρὸς δραχμὰς
ὀκτώ, καὶ ἥμ[ι]συ μέρος ἱστῶν γερδιακῶν τρι-
ῶν πατρικῶν, χυρίδιον πεπραμένον ὑπ' ἐ-
μοῦ τοῦ Θέωνος μετὰ τὴν τελευτὴν τοῦ
ἀδελφοῦ Ἰσᾶτος δραχμῶν τεσσαράκοντα,
μεγάλην κ[ί]στην χαλκοῦς, ποτήριον κασσι-
[τέ]ρινον ἓν [καὶ ἀργ]υρί[ο]υ [ἕ]ν, κερβικάριον
[. . . . .]νον [
. . . . . .

3. η of ης corr. 4. επεδωκα over something expunged. 8. l. τοῦ. 19. ισατο(ς) over something expunged. 24. l. Πανάρητι or Πανάρῃ. 28. προς added above the line. 29. l.]χρωμον. 30. l. μοι. 33. l. χυρίδιον. 36. l. χαλκοῦν or χαλκοῦ.

'To Ptolemaeus, priest and exegetes in office, from Theonas son of Isidorus and Soëris of the city of Oxyrhynchus. Appended is a copy of the list which I presented to Sarapion, your predecessor as exegetes, of the articles left to my nephew and niece, being minors, Sarapas and Sarapous, by their deceased father, who was my full brother, Isas.

To Sarapion, priest and exegetes in office, from Theonas son of Isidorus and Soërous of the city of Oxyrhynchus. Being asked by you for a list of the furniture and other articles left to my nephew and niece, being minors, Sarapas and Sarapous, by their deceased father who was my full brother Isas, I declare that they are as follows: a coffer

supplied with a false key, another out of use, a box of bronze, a plate or dish pledged by Isas during his lifetime to Panares for twenty drachmae of silver, another box likewise pledged for ten drachmae to the same Panares, a flask of tin pledged to the same person for four drachmae, a . . . coloured . . . pledged to me for a further sum of twelve drachmae, a tunic pledged to Tnephersois for eight drachmae, and a half share in three weavers' looms which belonged to his father, a pig sold by me, Theon, after the death of my brother Isas for forty drachmae, a large chest of bronze, one cup of tin and one of silver, a pillow . . .'

14. Σοηροῦτος: in l. 3 she was called Σοήριος; cf. l. 34, note, and **1291**. introd.

22. παρακλείδιον occurs in a line of Plato Com. (Kock 77) apparently in the sense of a false key; that this is the meaning here is not clear.

23. κλείς does not seem to occur elsewhere in this sense.

34. Θέωνος: in ll. 2 and 13 Θεωνᾶτος. The same irregularity occurs in **119**; cf. l. 14, note.

(*c*) PETITIONS.

1270. Notification through the Archidicastes.

32 × 6·5 cm. A. D. 159.

A notice addressed to the strategus by the purchaser of some land that he had brought the terms of his contract to the cognizance of the archidicastes, who had authorized the strategus to communicate this fact to the seller or her representatives. Documents of this class, of which other examples are **485**, B. G. U. 578, &c., are known as διαστολικά, and were commonly employed to bring formal notice of claims for breaches of agreement; cf. Mitteis, *Grundz.* pp. 122 sqq., who has well characterized the proceeding as 'Mahnverfahren'. The peculiarity of **1270** is that no claim or complaint is specified; the object of the communication is apparently stated to be merely that the seller might be aware of the validity of the contract (ll. 52–3). This is yet more vague than **286**, an analogous invocation of the archidicastes in which the claim is still hypothetical: ὅπως . . . εἰδῶσι, ἐάν τι ὶς ταύτην πραχθῶ, ἐσομένην μοι τὴν πρᾶξιν (ll. 17–20). Perhaps in the present case, too, some negligence in the fulfilment of the terms of the contract was anticipated, and the purchaser had recourse to this διαστολικόν as a precautionary measure. Mitteis suggests that the seller had died, and that her heirs had to be notified before being called upon to carry out the terms of the agreement; cf. Cod. Theod. ii. 27. 1. In l. 50 the possibility of her decease is indeed mentioned, but only in a stereotyped phrase (cf. e. g. **485**. 29, and contrast B. G. U. 888. 20), which does not imply that the writer believed death to have taken place.

It may be remarked that in the application to the archidicastes an abstract of the contract is given, not a complete copy of it. This is very likely due,

as suggested by Mitteis in connexion with B. G. U. 888 (*Grundz.* p. 124[3]: **906** is not parallel ; cf. **1266**. 17–19, note), to the fact that the contract in question was a notarial *ὁμολογία*, not a *χειρόγραφον* requiring *δημοσίωσις* before it could be acted upon. Of *δημοσίωσις* there is here no word, and the document is thus differentiated from **719**, and cannot be explained as an announcement of the fact of publication to the other party to the contract ; cf. **1276**. 19, note.

Φωκίωνι στρα(τηγῷ) [
παρὰ Πτολεμαίου Ἡρώδ[ου μητρὸς . . . . . .
ἀπ' Ὀξυρύγχων πόλεως. [οὗ ἐπόρισα ἐκ
τοῦ καταλογείου χρηματι[σμοῦ ἐστιν ἀντίγρα-
φον· Κέλερ ὁ ἱερεὺς καὶ ἀ[ρχιδικαστὴς
Ὀξυρυγχείτου στρα(τηγῷ) χαίρε[ιν. τοῦ δεδομένου
ὑπομνήματος ἀντίγρα[φον μεταδοθήτω ὡς
ὑπόκειται. ἔρρωσο. ἔτους κβ Α[ὐτοκράτορος Καίσαρος
Τίτου Αἰλίου Ἁδριανοῦ Ἀντ[ωνίνου Σεβαστοῦ
Εὐσεβοῦς μηνὸς Ἁδριανο[ῦ . . . . . .
σεσημίωμαι. Σαραπίων Ε̣ . [. . . . . γραμμα-
τεὺς καταλογείου. Κέλερ[ι . . . . . *γενο-*
μένου ὑπομνηματογρά[φου υἱῷ̣ γενομέ-
νῳ στρα(τηγῷ) τῆς πόλεως ἰε[ρεῖ ἀρχιδικαστῇ̣
καὶ πρὸς τῇ̣ ἐπιμελείᾳ̣ τ[ῶν χρηματιστῶν
καὶ τῶν ἄλλων κριτηρί[ων παρὰ Πτολεμαί-
ου τοῦ Ἡρώδου μητρὸς Ἰ[. . . . . ἀπ' Ὀξυρύγχων
πόλεως. καθ' ἣν πεποίη[μαι πρὸς Ἄμμων . . . .
Διογένους μητρὸς Σινθο̣[ώνιος μετὰ κυρίου
τοῦ υἱοῦ Διογένους Θέω[νος ἀπὸ τῆς αὐτῆς
πόλεως ὁμολογία⟨ν⟩ τῷ̣ ἐν̣[εστῶτι κβ ἔτει ὠ-
μολόγησεν παρακεχωρ[ηκέναι μοι τὸ ὑπάρ-
χον αὐτῇ̣ περὶ κώμην [. . . . . ἐκ τοῦ Πο-
λυκλείδου κλήρου πρότ[ερον . . . . . .
τῆς Διογένους γῆς κατοι[κικῆς σιτοφόρου σπο-
ρίμου ἐξ ὀρθογωνίου ἀρ[ούρης ἕκτον ἢ ὅσον ἐ-
ὰν ᾖ̣ ἐπὶ τὸ πλεῖον ἢ ἔλατ[τον κοινῆς οὔσης τῆς
ὅλης ἀρούρης μιᾶς πρὸς ε[. . . . . .
καὶ Πεμ[[. . . .]]πὲμ ἀπο . [. . . . . .-

ἡσιος καὶ ἄλλου, ἧς ὅλης γεί[τονες νότου καὶ βορ-
ρᾶ καὶ ἀπηλιώτου καὶ λιβὸς [. . . . . .,
τὰς δὲ τῆς συμπεφων[ημένης πρὸς ἀλλή-
λους ἀρούρης ἔκτου ὡ[ς πρόκειται τιμῆς
ἀργυρίου Σεβαστοῦ νομ[ίσματος δραχμὰς
ἑκατὸν ἓξ αὐτόθι ἀπε[σχηκέναι παρ' ἐμοῦ
διὰ χειρὸς ἀριθμῷ πλήρ[εις καὶ τὴν γῆν βε-
βαιώσειν πάσῃ βεβαιώσ[ει καθαρὰν ἀπὸ γεωρ-
γίας βασιλικῆς καὶ οὐσιακ[ῆς καὶ παντὸς εἴδους
καὶ ἀπὸ ἀπεργασίας καὶ ὑ[. . . . . χωμά-
των, ἔτι δὲ καὶ ἀπὸ δημ[οσίων τελεσμά-
των πάντων τῶν ἔν[προσθεν χρόνων μέ-
χρι συντελείας τοῦ διε[ληλυθότος πρώτου
καὶ εἰκοστοῦ ἔτους κα[ὶ αὐτοῦ τοῦ πρώτου
καὶ εἰκοστοῦ ἔτους Ἀντ[ωνίνου Καίσαρος
τοῦ κυρίου διὰ τὸ τὰ ἀ[πὸ τοῦ νῦν εἶναι ἐ-
μοῦ τοῦ Πτολεμαίου, [καὶ ἐπὶ τοῖς ἄλλοις
ἃ περιέχει ὑπὲρ προερ[γασίας. ἀξιῶ συντά-
ξαι γράψαι τῷ τοῦ Ὀξυ[ρυγχίτου στρα(τηγῷ) μετα
δοῦναι τούτου τὸ ἴσον [τῇ Ἄμμων . . . ., ἐὰν
περιῇι, εἰ δὲ μή, κληρον[όμοις αὐτῆς τελείοις
ὧν τὰ ὀνόματα ἐπὶ τῶ[ν τόπων δηλωθή-
σεται ὡς καθήκει, ἵν[α εἰδῶσι μένουσαν
κυρίαν τὴν ὁμολογί[αν ἐφ' οἷς περιέχει.
ὡς καθήκει. (ἔτους) κβ Αὐ[τοκράτορος Καίσαρος
Τίτου Αἰλίου Ἁδριανοῦ [Ἀντωνίνου Σεβαστοῦ
Εὐσεβοῦς μηνὸς Ἀ[δριανοῦ . . . . . .
[κ]αὶ τούτου ὄντος ἀ[ξιῶ τὴν μετάδοσιν
γενέσθαι τῇ Ἄμμων[. . . . ὡς καθήκει.
(ἔτους) κβ Αὐτοκράτορος Κ[αίσαρος Τίτου Αἰλίου
Ἁδριανοῦ Ἀντωνίνου [Σεβαστοῦ Εὐσεβοῦς
[Μ]εχεὶρ . [.]

5. ἱερευς Pap. 17. μητρος [ι Pap. 49. ἴσον Pap. 52. ϊι[α Pap.

'To Phocion, strategus, from Ptolemaeus son of Herodes and . . ., of Oxyrhynchus. A copy of the communication which I have obtained from the record-office is as follows:

"Celer, priest and archidicastes, to the strategus of the Oxyrhynchite nome, greeting. Let a copy of the application presented to me be served, as below. Good-bye. The 22nd year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the . . . of the month Hadrianus. Signed by me, . . . written by me, Sarapion . . ., scribe of the record-office. '"To Celer son of the ex-hypomnematographus . . ., ex-strategus of the city, priest, archidicastes, and superintendent of the chrematistae and other tribunals, from Ptolemaeus son of Herodes and . . ., of Oxyrhynchus. By the terms of the contract made by me with Ammon . . . daughter of Diogenes and Sinthoönis with her guardian her son Diogenes son of Theon, of the said city, in the present 22nd year, she acknowledged that she had ceded to me the sixth part of an arura, or thereabouts, whether more or less, of catoecic corn-bearing arable land, of rectangular shape, belonging to her in the area of the village . . . in the holding of Polycleidas, and formerly the property of . . . daughter of Diogenes, the whole one arura being held jointly with . . . and another, and being adjoined on the south, north, east, and west by . . ., and that she had received from me forthwith from hand to hand in full the hundred and six drachmae of the Imperial silver coinage agreed upon between us as the price of the sixth part of an arura, as aforesaid, and that she would guarantee the land with every guarantee as free from the liability of cultivating royal or domain land and every impost and from construction and . . . of dykes and also from all public taxes incident in the past down to the end of and including the 21st year of Antoninus Caesar the lord, because the proceeds henceforth belong to me, Ptolemaeus, with the conditions included in the contract concerning the previous cultivation. I beg you to give orders that instructions should be sent to the strategus of the Oxyrhynchite nome to serve a copy of this application upon Ammon . . ., if alive, or if not, upon her full heirs whose names will be disclosed on the spot, as is fitting, in order that they may know that the contract with all its provisions is valid."' (Endorsed) Let the proper steps be taken. The 22nd year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the . . . of the month Hadrianus." In these circumstances I request that a copy should be served on Ammon . . ., as is fitting.' Date.

1. Phocion has occurred in **476**, which may now be dated more precisely.

10–12. For the double signatures cf. e. g. **485**. 8, **719**. 6. *ἔγ[ραψα* is possible after *Σαραπίων*, but the order would be unnatural and a patronymic is more probable, with *ἔγραψα* understood.

12–14. *γενο]μένου ὑπομνηματογρά[φου υἱῷ* κτλ.: cf. **727**. 2–3, B. G. U. 888. 5–6.

18. Cf. l. 58; either *Ἀμμωνοῦτα* or *Ἀμμωνάριον* is possible.

28. Very likely *πρὸς ἑ[μὲ τὸν Πτολεμαῖον*; but *ε* may be the initial of a proper name.

29–30. *Πεμπέμ*, if right, must be the name of a person and *ἀπο-* either a patronymic (*Ἀπολ[λωνίου*?) or a descriptive phrase (*ἀπὸ κ[ώμης . . .*?). The genitives *-ήσιος καὶ ἄλλου*, or at any rate the latter of them, look like an error for accusatives.

39. Cf. **1208**. 21 *κ]αὶ ἀπὸ ἀπ[εργ]ασίας [καὶ . . . .] . λ[.] . ίας χωμάτων*, where the mutilated word before *χωμάτων* is doubtless the same as *ὑ[. . .* here; it is not, apparently, *ὑδροφυλακίας*.

45. The supplement is a shortened form of **504**. 25–6, **1208**. 22.

46. Cf. for the supplement e. g. **286**. 12, **485**. 24.

48. *μετα]δοῦναι*: cf. e. g. B. G. U. 578. 20, 888. 20, and **485**. 29, where *μεταδοῦναι*, not *ἐπιδοῦναι*, is to be read.

53. For *ἐφ' οἷς περιέχει*, which is quite conjectural here, cf. l. 46 note. *οὗ ἐὰν ἐπιφέρηται* would also be suitable.

54. *ὡς καθήκει*, as **1200**. 56 shows, is not to be connected with the preceding sentence but is the endorsement of the archidicastes, to be taken with the following date; cf. **286**. 28. In **485**. 34 and B. G. U. 578. 22 a full stop should similarly be placed before *ὡς καθήκει*.

56–8. **485.** 35–7 may now be read on this analogy Φα[ῶφι .] . [καὶ?] τ[ο]ύτου ὄντος ἀξ[ιῶ τὴν] μετάδοσιν γενέσθ[αι τῇ Σα]ραπιάδι. At the end of l. 35 the supposed mark of abbreviation is no doubt a stroke over the day of the month; after this there would be room (but not more than room) for καί, which, however, may well have been omitted. In l. 56 here, if [κ]αί is right in the line below, nothing more than the figures of the date are wanted after Ἀδριανοῦ, and the rest of the line was presumably blank.

1271. Petition to the Praefect.

13·1 × 8 cm. A. D. 246. Plate V.

An application to the praefect Valerius Firmus (cf. **720.** 1, **1194.** introd.) from a woman who was a citizen of Side for a permit to leave the country via Pharos. An extremely cursive official endorsement in Latin remains partly undeciphered, but is not likely to have contained more than a formal authorization. With this interesting illustration of the vigilance exercised by the Government on the frontiers of Egypt and the strictness with which ingress and egress were controlled Wilcken aptly compares Strabo ii. 101 οὐδ' ἐξὸν ἦν ἄνευ προστάγματος ἐξ Ἀλεξανδρείας ἀνάγεσθαι . . . οὐδέ γε λαθεῖν ἐκπλεύσαντα ἐνεδέχετο τοσαύτῃ φρουρᾷ κεκλεισμένου τοῦ λιμένος καὶ τῶν ἄλλων ἐξόδων, ὅσην καὶ νῦν ἔτι διαμένουσαν ἔγνωμεν ἡμεῖς ἐπιδημοῦντες τῇ Ἀλεξανδρείᾳ πολὺν χρόνον, καίτοι τὰ νῦν πολὺ ἀνεῖται Ῥωμαίων ἐχόντων. This Ptolemaic πρόσταγμα mentioned by Strabo was no doubt a permit addressed to the commandant at Pharos, corresponding to the authorization issued by the Roman praefect to the *procurator Phari*. For the latter official cf. C. I. L. vi. 8582 *proc. Fari Alexandriae ad Aegyptum*.

Οὐαλερίῳ Φίρμῳ ἐπάρχῳ Αἰγύπτου
παρὰ Αὐρηλίας Μαικιανῆς Σιδήτ(ιδος).
βούλομαι, κύριε, ἐκπλεῦσαι διὰ Φάρου·
ἀξιῶ γράψαι σε τῷ ἐπιτρόπῳ τῆς Φά-
ρου ἀπολῦσαί με κατὰ τὸ ἔθος.
Π[α]χὼν α. διευτύχει.

2nd hand *Valerius Firmus*
Asclepiade . . l . . . si
dimitti . . s d . . [. . .
co . . us d . . |. . . . .
. . fi|. . . . . .
datum xvii k[al(endas) . . . . . .
Presenti A[lbino co(n)s(ulibus)
. . . . . .

'To Valerius Firmus, praefect of Egypt, from Aurelia Maeciana of Side. I wish, my lord, to sail out by way of Pharos; I therefore beg you to write to the procurator of Pharos to allow me to leave, as is usual. Pachon 1. Farewell.' Latin endorsement.

8. *Asclepiadae* is expected, but the letter after *d* is not in the least like *a* and probably *Asclepiade* was meant. At the end of the line neither *Phari* nor *Fari* seems to suit; *iussi* looks more possible, and *sal*(*utem*) would then be almost inevitable for the intervening word.

9. Some form of *dimittere* naturally suggests itself, and perhaps *dimitti* or *dimittimus* was meant, though the fifth letter is much more like *a* or *r* than *t*; cf. however the *t* of *datum* (?) in l. 12. The first letter might be *b*. Wilcken, who has contributed to the decipherment of these lines, proposes *dimittite de F*[*aro* (better *P*[*haro*), but for this there is strictly a stroke too much.

10. One of the two letters after *co* is apparently *m*.

12–13. *datum* accords with the following figures, and *Presenti* is sufficiently suitable in the next line; the remains of the letter before the lacuna apparently exclude *e*[*t Albino*.

1272. Complaint of Theft.

13·9 × 9·6 cm. A. D. 144.

This document belongs to a well-known type, which has been discussed at length by Mitteis, *Leipz. Sitz.-Ber.* pp. 63 sqq. and *Grundz.* pp. 33 sqq. Owing to the mutilation of the beginning it is uncertain whether the petition was addressed to the strategus or, as frequently happens, to a centurion or lesser officer of police. The suggestion in l. 19 of a personal inspection perhaps points rather to the latter.

. . . . . .

[ ] · [

[. . . . μετὰ κυ]ρ̣ί̣ου Σ̣[αραπίωνος . . . . . ἀπὸ

[τῆς αὐτῆς πόλ]εως. [. . . . . .

[. . . . . .]η̣ν ἡμε[τέραν . . . . . .

[. . . . . .]ο̣ν ἀπέκλε̣[ισα τὴν θύ]ρ̣[αν τῆς . . .

[. . . . . .] οἰκίας μου καὶ τὴν τοῦ πεσσοῦ θύ-

[ραν, καὶ ἐ]π̣ανελθοῦσα εὗρον ὃ εἶχ[ο]ν ἐν τῷ

[πεσσῷ π]ανάριον ἐξηλωμένον βαστα-

[χθέ]ν̣τ̣ων ἀπ' αὐτοῦ κλαλίων χρυσῶν

[δύο ὁ]λκῆς μναιαίων τεσσάρων καὶ Βήσι-

[ος χρ]υ̣σ̣οῦ καὶ κλαλίων ἀργυρῶν μεγά-

[λω]ν δύο καὶ τὴν τοῦ πεσσοῦ θύραν ἐπηρ-

[μ]ένην. ὑπόνοιαν οὖν ἔχουσα κατὰ

[τ]ῶν γειτόνων μου Ἡρᾶτος Καλάθου

[γερ]δίου καὶ τῶν σὺν αὐτῷ ἐργαζομένω[ν
διὰ τὸ εὐυπέρβατον εἶναι τὴν οἰκίαν μου
ἀπὸ τῆς τοῦ Ἡρᾶτος οἰκίας ἐπιδίδωμι
τὸ ἀναφόριον καὶ ἀξιῶ, ἐὰν δόξῃ σοι, πα-
ραγενέσθαι ἐπὶ τὴν αὐτοψίαν καὶ ἀχθῆ-
ναι ἐπὶ σὲ τὸν Ἡρᾶν καὶ τοὺς σὺν αὐτῷ οὓς
αὐτὸς ὀνομάσει καὶ τὴν δέουσαν ἐξέ-
[τ]ασιν γενέσθαι, ἵνα δυνηθῶ τῇ σῇ βοη-
θείᾳ ἀνευρεῖν τὰ ἡμέτερα. (ἔτους) η Αὐτοκράτορος
[Κ]αίσαρος Τίτου Αἰλίου Ἁδριανοῦ Ἀντωνίνου
[Σ]εβαστοῦ Εὐσεβοῦς Ἀθὺρ ιδ. (2nd hand) Διεμοῦς
[Κολ]λούθου ἐπιδέδωκα. Σαραπίων
[ἔγραψα ὑπὲρ αὐτῆς κτλ.
. . . . . .

'[To . . . from Diemous daughter of Colluthus, of the city of Oxyrhynchus], with her guardian Sarapion son of . . ., of the said city. . . . I shut up the door of my house and the door of the terrace, and on my return I found that a box which I had in the terrace had been unfastened and that there had been abstracted from it two gold bracelets of the weight of four minae, a gold figure of Bes, and two large silver bracelets, and that the door of the terrace had been lifted. As I have some suspicion against my neighbours Heras son of Kalathus, weaver, and those working with him, because my house is easy of access from the house of Heras, I present this petition and request that, if you think fit, you should come for a personal inspection, and that Heras and his associates, whose names he will himself give, should be brought before you and the proper inquiry made, in order that I may be able with your assistance to discover my property.' Date and signature of Diemous written for her by Sarapion.

2–3. Σ[*αραπίωνος* is derived from l. 26.

5. Very slight remains of a letter or two shortly before the supposed ρ are insufficient to confirm the supplement suggested.

6. For the signification of *πεσσός* see P. Munich 11. 20, 27, notes, and cf. 9. 33, 12. 16, 22, P. Brit. Mus. 210. 19 (*Journ. Phil.* xxii, p. 272), 978. 10 (iii, p. 233), 1023. 19 (iii, p. 268), Flor. 5. 9.

10. Silver and bronze images of Bes are mentioned in a list of temple furniture in B. G. U. 387. ii. 9, 11.

16. *εὐυπέρβατον*: cf. P. Fay. 110. 9, where the same compound is to be recognized (Wilcken, *ap.* Preisigke, *Berichtigungslisle*, i, p. 131).

(*d*) CONTRACTS.

1273. MARRIAGE-CONTRACT.

34·1 × 15·5 cm. A.D. 260.

A marriage-contract between the bridegroom and the mother of the bride, in protocol form like **496**, which is more elaborate, and **905**, which is shorter, than **1273**. The document is of interest as representing a later age than the bulk of the marriage-contracts of the Roman period hitherto published, which, with the exception of the fragmentary C. P. R. 21 of A.D. 230, belong to the first two centuries. But though the date in the present case is the middle of the third century, and the contracting parties are all Aurelii, the various clauses, apart from the usual stipulatory formula, adhere closely to the Greek type. The specification of the dowry, which consisted, as usual, partly of jewellery, partly of clothing, contains several rare words.

It is remarkable that the contract includes the stereotyped clause providing for future publication (δημοσίωσις διὰ τοῦ καταλογείου, ll. 37–40). From this one of two conclusions appears to follow, each of which conflicts with prevailing views. Either this document in spite of its objective style was a privately-drawn agreement, or notarial contracts could go through the same process of formal publication as χειρόγραφα. Of these alternatives the former is much the more probable. A certain instance of a contract of marriage drawn up in the form of an ἰδιόγραφος συγγραφή and afterwards published has occurred in **1266**. 16 sqq. (see the note *ad loc.*); and there are certain formal features in **1273**—the absence of any opening specification of locality, and the position of the date at the end (contrast e. g. **496**)—which, though indecisive, are not without significance. If this view is correct, an objective form is a less trustworthy criterion of a notarial contract than has been supposed (cf. Mitteis, *Grundz.* pp. 61–2).

Ἀγαθῇ τύχῃ. ἐξέδετο Αὐρηλία Θαῆσις Εὐδαίμονος μητρὸς Ἡρα-
ΐδος ἀπ' Ὀξυρύγχων πόλεως μετὰ συνεστῶτος Αὐρηλίου Θέωνος
τοῦ καὶ Νεπωτιανοῦ καὶ ὡς χρημα(τίζει) τὴν ἑαυτῆς θυγατέραν Αὐρηλίαν
Ταυσεῖριν πρὸς γάμον ἀνδρὶ Αὐρηλίῳ Ἀρσινόῳ Τρύφωνος μητρὸς Δη-
μητρίας ἀπὸ τῆς αὐτῆς πόλεως, ᾧ προσφέρει ἡ αὐτὴ ἐκδότις ἐπὶ τῇ
αὐτῇ θυγατρὶ αὐτῆς καὶ γαμουμένῃ ἐν φερνῇ χρυσοῦ κοινοῦ σταθμῷ
Ὀξυρυγχιτικῷ περιτραχήλιον μανιάκην καλούμενον ἔχον λίθον
ὁλκῆς χωρὶς τοῦ [λί]θ[ο]υ τετάρτων δεκατριῶν, ἀπτώδιον ἔχον
λίθους πέντε περικεχρυσωμένους ὁλκῆς χωρὶς τῶν λίθων τετάρτων

τεσσάρων, ἐνωτίων ζεῦγος ἔχον πείνας δέκα ὁλκῆς χωρὶς τῶν πεινῶν τετάρτων τριῶν, δακτυλίδιον μεικρὸν τετά[ρ]ταις ἥμισυ, καὶ ἐν ἱματίοις ἐν συντειμήσει δελματικομαφόρτην ἀργέντινον ἔνσημον δραχμῶν διακοσίων ἑξήκοντα, χιτώνιον λευκὸν μοναχὸν κροσ⟨σ⟩ωτὸν ἔνσημον δραχμῶν ἑκατὸν ἑξήκοντα, δελματικομαφόρτην καλλάινον δραχμῶν ἑκατόν, ἕτερον δελματικομαφ[ό]ρ[τ]ην λευκὸν προπόρφυρον δραχμῶν ἑκατόν, ὡς εἶναι ἐπὶ τὸ αὐτὸ τῆ̣ν ὅ̣λ̣ην φερνὴν χρυσοῦ κοινοῦ μναγιαῖον ἓν τετάρτας τέσσαρας ἥμισυ καὶ σ̣υ̣ν̣τειμήσεως ἱματίων δραχμὰς ἑξακοσίας εἴκοσι, πάντα κεφαλαί[ο]υ̣ οἷς οὐδὲν προσεγράφη, περὶ ἧς προκειμένης φερνῆς ἐπ̣[ε]ρ̣ωτηθεὶς ἡ ἐκδότις Αὐρηλία Θαῆσις ὡμολόγησεν ὁ γαμῶν Αὐρή[λιος] Ἀρσίνοος ἐσχηκέναι ἀριθμοῦ πλήρεις ἐπὶ τοῦ προκειμένου σταθμ[οῦ κ]α̣ὶ συντειμήσεως. συνβιούτωσαν οὖν ἀλλήλοις οἱ γαμοῦντες ἀμέμπτως φυλάσσοντες τὰ τοῦ γάμου δίκαια, ὁ δὲ γαμῶν ε̣ . [. .] . χορηγε̣ί̣[τω] τῇ γυναικὶ τὰ δέοντα πάντα κατὰ δύναμιν. ἐ̣[ὰν δ]έ̣, ὃ [μὴ ε]ἴ̣η, ἐκ διαφορᾶς ἀπα[λλαγὴ τῶν γ]αμούντων γένηται, ἀ̣π̣[οδότω] ὁ̣ γαμῶν τῇ ἐκδότιδ̣ι̣, [ἐὰν περιῇ, εἰ δ]ὲ̣ μή, τῇ γαμουμένῃ, τὴ̣[ν π]ρ[οκει]μένην φερνὴν π[λήρη ἐν ἡμέρ]αις ἑξήκοντα ἀφ' ἧς ἐὰν α[ἴτη]μ̣α̣ γ̣έ̣νη̣τ̣α̣ι, τ̣ὰ̣ μὲν χρυσία κ̣α̣τ̣' ἀ̣[ρ]ι̣[θμη]σ̣ι̣ν τοῦ ἐφ' ἑκάστου σταθμοῦ, ἐπὶ δὲ τῶν ἐπὶ συντειμήσεως ἱματίων α̣ἵ̣ρ̣εσις ἔσται περὶ τοὺς περὶ τὴν γαμουμένην ἔχειν αὐτὰ τῆς τότε ἐσομένης αὐτῶν συντειμήσεως καὶ λ̣α̣β̣εῖ̣ν̣ [τ]ὸ̣ ἐ̣ν̣δέον ἐν ἀρ[γ]υ̣ρ̣ί̣ῳ ἢ αὐτὴν τὴν προκειμένην συντείμησιν, κ̣α̣ὶ̣ [τ]ῆ̣ν̣ τούτων πά̣ν̣τ̣ω̣ν̣ τρίψιν καὶ ἀπουσίαν εἶναι πρὸς τὸν γαμοῦντα. [ἐὰ]ν̣ [δὲ] καὶ ἐπὶ τῆς ἀπαλλαγῆς ἔγκυος ᾖ̣ {ν} ἡ γαμουμένη, δότω αὐτῇ ὁ γαμῶν εἰς λόγον δαπάνης λοχείας δραχμὰς τεσσαράκοντα. ἐπὶ δὲ τῆς ἀπαιτήσεως τῆς πρ[ο]κειμένης φερνῆς ἡ πρᾶξις ἔσται τοῖς περὶ τὴν γαμουμένην παρά τ̣ε̣ τοῦ γαμοῦντος καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων. κυρία ἡ συνγραφὴ δισσὴ [γρα]φεῖσα πρὸς τὸ ἑκάτερον ἔχειν μοναχόν,

ἥνπερ ὀπη-

νίκα ἐὰν αἱρῶνται ἢ καί τις αὐτῶν δημοσιώσει διὰ τοῦ καταλογείου οὐ προσδεόμενος τῆς τοῦ ἑτέρου μεταλήμψεως οὐδὲ ἑτέρας εὐδοκήσεως διὰ τὸ ἐντεῦθεν εὐδοκεῖν τῇ ἐσομένῃ δημοσιώσει, περὶ δὲ τοῦ ταῦτα ὀρθῶς καλῶς γείνεσθαι ἀλλήλους ἐπερωτήσαντ[ε]ς ὡμολόγησαν.

(ἔτους) ζ Αὐτοκρατόρων Καισάρων Πουπλίου Λικιννίου Οὐαλεριανοῦ καὶ

Πουπλίου

Λικι[ννι]ί[ο]υ Οὐαλεριανοῦ Γαλλιηνοῦ Γερμανικῶν Μεγίστων Εὐσεβῶν Εὐτυχῶν
καὶ Π[ο]υ̣π̣λ̣[ίο]υ Λικιννίου Κορνηλίου Σαλωνείνου Οὐαλεριανοῦ τοῦ ἐπιφανεστάτου
Καίσ[αρ]ος Σεβαστῶν Μεχεὶρ β. (2nd hand) *Αὐρηλία Θαῆσις ἐξεδόμην*
τὴν θυγατέρα μου πρὸς γάμον τῷ προτεταγμένῳ
Ἀρσινόῳ καὶ προσήνεγκα αὐτῷ τὴν προκειμένην φερ-
νὴν ὡς πρόκειται καὶ ἐπερωτηθεῖσα ὡμολόγησα. Αὐρήλιος
Θέων ὁ καὶ Νεπωτιανὸς συνέστην αὐτῇ καὶ ἔγραψα ὑπὲρ
αὐ[τ]ῆς μὴ εἰδυίης γράμματα. (3rd hand) *Αὐρήλιος Ἀρσίνοος*
[ἔσ]χον τὴν {την} προκειμένην φερνήν
καὶ ἐάν, ὃ μὴ εἴη, ἀπαλλαγὴ γένη-
ται, ἀποδώσω ὡς πρόκειται καὶ ἐπ-
ε[ρ]ωτηθεὶς ὡμολόγησα.

1. l. *ἐξέδοτο.* *ηραϊδος* Pap. 8. *ε* of *εχον* corr. from *α*. 9. *τεταρτω̄* Pap. 11. l. *τετάρτης ἡμίσους.* 12. *ϊματιοις* Pap.; so in ll. 18, 29. 15. *καλλαϊνον* Pap. 20. l. *ὑπὸ τῆς ἐκδότιδος Αὐρηλίας Θαήσιος*, or else *ἐπ[ε]ρώτησεν* for *-θείς.* 29. *τῃ* Pap. 36. *παντω̄* Pap. 43. *ευτυχω̄* Pap. 44. Third *ι* of *λικιννιου* corr. from *ο*. 49. *ὕπερ* Pap. 50. *ειδυῖης* Pap. 51. *νη* of *προκειμενην* and *ην* of *φερνην* corr. 52. *η* of *μη* corr. from *ο*.

'For good fortune. Aurelia Thaësis daughter of Eudaemon and Heraïs, of Oxyrhynchus, acting with Aurelius Theon also called Nepotianus and however he is styled, has given her daughter Aurelia Tausiris in marriage to the husband Aurelius Arsinoüs son of Tryphon and Demetria, of the said city, to whom the said giver contributes as the dowry of her said daughter the bride in common gold on the Oxyrhynchite standard a necklace of the kind called *maniaces*, having a stone and weighing apart from the stone 13 quarters, a brooch (?) with 5 stones set in gold, weighing apart from the stones 4 quarters, a pair of ear-rings with 10 pearls weighing apart from the pearls 3 quarters, a small ring weighing ½ quarter, and in clothing at a valuation a silvery striped Dalmatian veil worth 260 drachmae, a white, single, tasselled, striped frock worth 160 drachmae, a turquoise-coloured Dalmatian veil worth 100 drachmae, another white Dalmatian veil with a purple border worth 100 drachmae, making the total of the whole dowry 1 mina 4½ quarters of common gold, and for the valuation of the clothing 620 drachmae, a sum total to which no addition has been made; and questioned concerning the aforesaid dowry by the giver of the bride Aurelia Thaësis, the bridegroom Aurelius Arsinoüs agreed that he had received the full number at the aforesaid weight and valuation. Let husband and wife therefore live blamelessly together, observing the duties of marriage, and the husband shall supply his wife with all necessaries in proportion to his means; but if—which heaven forbid—in consequence of an estrangement a separation of the parties takes place, the husband shall restore to the giver of the bride, if she be living, or if not, to the bride, the aforesaid dowry in full within 60 days from the day on which a demand for restoration is made, the gold objects in accordance with the amount of the weight in each case, while, in respect of the clothes at

a valuation, the bride's representatives shall have the choice of keeping them at the valuation to be then made and receiving the balance in silver, or receiving the aforesaid valuation, the responsibility for the wear and loss of all these resting with the husband. If at the time of the separation the bride should be pregnant, the husband shall give her on account of the expenses of the birth 40 drachmae; and in connexion with the demand of the aforesaid dowry the bride's representatives shall have the right of execution upon both the husband and all his property. This contract is valid, being written in duplicate so that each party may have one copy, and whenever they or one of them chooses, he shall make it public through the bureau, without requiring the concurrence of the other side or any further consent, because both sides now agree to the future publication, and to each other's questions whether this is done rightly and fairly they have given their assent. The 7th year of the Emperors and Caesars Publius Licinius Valerianus and Publius Licinius Valerianus Gallienus Germanici Maximi Pii Felices and Publius Licinius Cornelius Saloninus Valerianus, the most noble Caesar, Augusti, Mecheir 2. (Signed) I, Aurelia Thaësis, have given my daughter in marriage to the above mentioned Arsinoüs and have made over to him the aforesaid dowry as aforesaid, and in answer to the formal question have declared my consent. I, Aurelius Theon also called Nepotianus, was associated with her and wrote on her behalf, as she is illiterate. I, Aurelius Arsinoüs, have received the aforesaid dowry, and if—which heaven forbid—a separation take place, I will restore it as aforesaid, and in answer to the formal question I have declared my consent.'

2. *μετὰ συνεστῶτος*: after the introduction of the *constitutio Antonina* women could in virtue of the *ius liberorum* dispense with a *κύριος* (e. g. **1277.** 2), but his place is not infrequently taken by a *συνεστώς*; cf. **912.** 4, note, and Mitteis, *Grundz.* p. 252.

6–7. *σταθμῷ* Ὀξυρυγχιτικῷ: cf. **496.** 3, where l. Ὀξυρυγχειτ[ικῷ for Ὀξυρυγχείτ[ῃ, and **912.** 6, where l. [Ὀξυρυγχιτικῷ].

8. *ἀπτώδιον* seems to be a new word. Possibly it might be restored also in **496.** 3, though the very faint vestiges cannot be said to suggest it.

10. *πείνας*: cf. P. Par. 10. 9–10 *δέσιν ἔχων χρυσίου ἐπισήμου μναεῖα γ, πίνας ι.*

12. *δελματικομαφόρτην*: cf. **114.** 5 *δερματικομαφόρτιν*, where the *ρ*, as we suggested, is for λ.

13. *ἔνσημος* occurs as an epithet of gold in Tzetzes, i. 628. For its use here cf. e. g. P. Tebt. 406. 14 *κιτώνιον . . . λακωνόσημον*, 17 *κολόβιον . . . δίσημον.*

17. With the form *μναγιαῖον* cf. e. g. *μναγαῖον* in **912.** 6, and Mayser, *Grammatik*, pp. 167–8.

24. *καὶ ἐπ]ιχορηγεί[τω]* (cf. **906.** 4–5, B. G. U. 1045. 18, C. P. R. 27. 12) is hardly to be read and *ἔτ[ι* for *καί* is also unsuitable. In **905.** 10 there is a lacuna before *χορηγείτω* at this point, and **496.** 8 has *καὶ χορηγείτω ὁ γαμῶν.*

25. For the restorations cf. l. 52.

29. *περὶ τούς* is perhaps a mistake for *τοῖς*, due to the following *περὶ τήν*; cf. however **496.** 15 *ἐκλογῆς οὔσης περὶ τὴν γαμουμένην ἐὰν αἱρῶται* (*sic*)—unless there too ⟨*τοῖς*⟩ *περὶ . . . αἱρῶ⟨ν⟩ται* should be read.

33–4. In **496.** 10 the corresponding payment for *λοχεία* is 60 drachmae.

44. The full name of Saloninus, the younger son of Gallienus, here occurs for the first time in a papyrus, and the restoration proposed by P. M. Meyer in P. Giessen 50. 34 is confirmed. A similar date is found in P. Rylands 110. 21–4. In P. Brit. Mus. 211 (ii, p. 266), if the year has been rightly read, the names Σαλωνίνου Οὐαλεριανοῦ are omitted.

1274. Appointment of a Representative.

16·3 × 14·4 cm. Third century.

A contract whereby Aurelia Aristous, widow of a basilicogrammateus of the Ἀλεξανδρέων χώρα, appoints a representative to go to Alexandria in order to register before the *procurator usiacus* the value of the property of her late husband on behalf of the heir, who was a minor, though a gymnasiarch of Oxyrhynchus (l. 13, note). In l. 15 begins an enumeration of various debts chargeable to the estate in connexion with Aristous's dowry and other claims of which the description is imperfectly preserved. The ordinary formalities concerning the registration of inheritances in the third century are illustrated by (1) P. Amh. 72 (A.D. 246), a return addressed to the deputy-strategus of the Hermopolite nome by a woman, announcing that the property of her uncle, who had died intestate, devolved upon her and was worth 3 talents, and stating that she had sent the διακατοχή, i. e. *agnitio bonorum possessionis* (cf. **1201**, Mitteis, *Grundz.* p. 247) to the praefect; (2) P. Rylands 109 (A.D. 235), a declaration addressed to the strategus of the same nome by two minors through their guardian, that property inherited under their father's will was worth about 10 talents; (3) **1114** (A.D. 237), a Latin *professio* (called an ἀπογραφή in l. 34) with a Greek affidavit (μαρτυροποίημα) by a man stating that his wife had died intestate, and that the inheritance, which passed to their two daughters, was worth 200,000 sesterces and exempt from the succession duty of 5 per cent. **1114** was drawn up before an official belonging to a *procuratio*, of which the description is lost, but which seemed to be that of the *procurator vicesimae*. It is possible, however, in the light of **1274**. 10 that the office in question was that of the *procurator usiacus*, a high financial official who administered the *patrimonium*, and ranked immediately below the idiologus (cf. Wilcken, *Grundz.* p. 158).

Αὐρηλία Ἀριστοῦς θυγάτηρ Αὐρηλίο[υ] Ἡρώδου Ἀπίωνος γυμνασιαρχήσαντος βουλε[υτοῦ τ]ῆς Ὀξυρυγχειτῶν πόλεως μετὰ κυρί[ο]υ τοῦ δεδομένου μοι κα[τὰ] τὰ Ῥωμαίων ἔθη Μάρκου Αὐρη[λί]ου Νει[κ]ο-κλέους Ζωίλου γυμ(νασιαρχήσαντος) τ[ῆς αὐ]τ̣ῆς π̣[ό]λε̣ω[ς] Αὐρη[λ]ίῳ Ἡ[ρ]ακλ[εί]δ̣η τ̣ῷ κ̣[αὶ

Λουκίωι Λουκίου καὶ ὡς χρηματίζεις χαίρειν. ἐπεὶ ἀπευκταίας μ[ο]ι καταγγελείσης φάσ̣[ε]ως περὶ τελευτῆς τοῦ μακαρείτου μου ἀνδ[ρὸς Ἀχιλλίωνος τοῦ καὶ Ἀπολλωνίου Ἀπολλωνίου ὄντος ἐν ᾗ ἦν ἐπικεχειρισμένος βασιλικῇ γραμματείᾳ Ἀλεξανδρέων χώρας, ὁμολογῶ

ἀποσυνεστακέναι σε κατὰ ταῦτά μου τὰ γράμματα κατελθεῖν εἰς Ἀλεξάν-
δρειαν καὶ ἀπογράψασθαι παρὰ τῷ κρατίστῳ τῶν οὐσιακῶν ἐπι-
τρόπῳ ἐξ ὀνόματός μ[ου ὑ]πὲρ τοῦ ἀμφοτέρων ἐμοῦ τε καὶ τοῦ αὐτοῦ
ἀνδρός μου υἱοῦ ϙαὶ [κλ]ηρονόμου Αὐρηλίου Διονυσίου τοῦ καὶ Ἀπολλω-
νίου γυμνασιάρχου τῆς αὐτῆς πόλεως ἔτι ὄντος ἐντὸς τοῦ Λαιτωρίου
νόμου τὴν ὕπαρξιν αὐτοῦ πᾶσαν οὖσαν τιμήματος δουκηναρίας.
ἀπὸ δὲ ταύτης τῆ[ς] ὑποστάσεως δηλῶ ὀφείλειν τὸν ἄνδρα μου
ἐμοὶ μὲν ἀπὸ τῆ[ς προσε]νεχθείσης αὐτῷ ἐπ' ἐμοὶ γ[α]μουμένῃ
αὐτῷ προοικὸς [ἔν τε κοσ]μαρίοις χρυσοῖς καὶ ἱματίοις καὶ ἄλλοις
[σ]υντιμήσεω[ς ἀργυρίου ταλάν]των δ[ύο] καὶ δραχμῶν τρισχειλί-
ων με[. . . . . .] . ια προ . [.]ιονια . [. .] . . . [.] ἐν [σ]υντιμήσει
δραχμῶ[ν . . . χειλί]ων πεντακοσίων [. . . . . .] . . ἔχρῃ ἀπὸ
[τ]ῆς ἰδίας [31 letters] ταλά[ντ]ω[ν
δύο κα[ὶ δραχμῶν 22 „] . . ὑπ[α]ρχόν-
των μο[ι 31 „ τάλαντα
τρία καὶ δ[ραχμὰς
. . . . . .

4. ζωΐλου Pap. 12. υἵου Pap. 14. ὕπαρξιν Pap. 15. ὕποστασεως Pap.
17. ἱματιοις Pap. 21. ἴδιας Pap. 22. ὑπ[α]ρχοντων Pap.

'Aurelia Aristous daughter of Aurelius Herodes son of Apion, ex-gymnasiarch, senator of the city of Oxyrhynchus, with the guardian given to me in accordance with Roman custom, Marcus Aurelius Nicocles son of Zoïlus, ex-gymnasiarch of the said city, to Aurelius Heraclides also called Lucius, son of Lucius, and however you are styled, greeting. In consequence of the lamentable news announced to me concerning the death of my blessed husband Achillion also called Apollonius, son of Apollonius, while at his post of basilicogrammateus of the territory of the Alexandrians, I agree that I have by this bond appointed you to go down to Alexandria and register with his excellency the *procurator usiacus* in my name on behalf of the son of myself and my said husband, and his heir, Aurelius Dionysius also called Apollonius, gymnasiarch of the said city, who is still subject to the Laetorian law, all his (Achillion's) property, valued at two hundred thousand sesterces. And out of this estate I declare that my husband owes me from the dowry which was brought to him upon my marriage with him consisting of gold ornaments and clothing and other objects valued at two talents and 3000 drachmae of silver . . .'

5. ἀπευκταίας: cf. **1114**. 24 ἀπευκταίως . . . τελευτῆσαι.

8. The Ἀλεξανδρέων χώρα, being administered as a distinct nome, naturally had a basilicogrammateus.

9. ἀποσυνιστάναι (cf. e.g. **977**, P. Grenf. ii. 71. 5, B. G. U. 1093. 7) or συνιστάναι are the technical terms for the appointment of representatives; cf. Mitteis, *Grundz.* p. 261.

13. Cf. B. G. U. 378. 21–2 τυγχάνω γὰρ γεγραφὼς [τ]οῦτο ἔτι ἐντὸς ὢν τοῦ Λαιτωρίου νόμου and B. G. U. 611. i. 6. The *lex Laetoria* or *Plaetoria*, which was passed before 190 B.C.,

protected persons under the age of twenty-five from fraud, and the phrase *ἐντὸς τοῦ Λαιτωρίου νόμου* is equivalent to *ἀφῆλιξ*. For other instances of minors as gymnasiarchs cf. **54**, C. P. R. 8. 9, B. G. U. 324. 1, and Milne, *Catal. of Greek Inscriptions in the Cairo Museum*, no. 9314 *Ἀνουβίων ὁ καὶ Ἀπίων Ἥρωνος γυμνασιαρχήσας ἐτελεύτησεν (ἐτῶν) ια.*

14. *δουκηναρίας*: cf. **1114**. 15 *eamque hereditatem esse ducena[ri]am.* If this means 200,000 sesterces, as is most likely, it should be equivalent to 50,000 denarii or 200,000 drachmae, i. e. 33 talents 2,000 dr.

20. Either *δισχειλί]ων* or *τρισχειλί]ων* may be read. This sum added to that mentioned in ll. 21–2, which may be a repetition of that in l. 18, perhaps make the three talents odd of ll. 23–4, but the last few lines of the document are so much mutilated that the relation to each other of the different amounts remains quite uncertain.

1275. Engagement of Musicians.

16·7 × 10·4 cm. Third century.

A contract between five *προστάται* of Souis, a village in the lower toparchy of the Oxyrhynchite nome (cf. note on l. 25), and the manager of a company of musicians whose services are engaged for a five days' festival. Similar agreements concerning village entertainments are P. Brit. Mus. 331 (ii. p. 154), Gen. 73, Flor. 74, Grenf. ii. 67 ; cf. also **475**, **519**, **731**, and **1025**.

[*Ὁ*]*μολογοῦσιν ἀ*[*λλήλοις* (2nd hand) *Αὐ*]*ρήλιοι Ὀν-*
νοφρις Ἀμμω[*νίου*] (1st hand) *μητρὸς*
[*Θα*]*ϊσοῦτος καὶ Ἀφῦγχ*[*ις Ἡ*]*ρα*[*κ*]*λᾶτος μητ*(*ρὸς*)
Τ[*α*]*υσείριος καὶ Ἑρμ*[*ογ*]*ένης Διονυσίου*
μητ(*ρὸς*) *Ἡ̣ρ̣α̣κ*[*λο*]*ῦτος καὶ* [. . . . .]*σις Φ*[*ι*]*λῶ̣τ̣ο̣ῦ̣*
μητρ[*ὸ*]*ς Ἀριστοῦτος κ*[*αὶ . . . . .] Ἀμμ*[*ω*]*νίου,*
οἱ πέντε π̣[*ρο*]*σ̣τ̣άτ̣αι κώμης Σ̣ούεως,*
καὶ Κοπρεὺς Σαραπάμμων[*ος*] *ὁ προεσ-*
τὼς συμφωνίας αὐλητῶν καὶ μουσικῶν,
οἱ μὲν περὶ τὸν Ὀννῶφριν παρειλη-
φέναι τὸν Κοπρέα μετὰ τῆς ἑαυτοῦ
συμφωνίας λειτουργήσοντας τοῖς
ἀπὸ τῆς προκιμένης κώμης ἐφ' ἡμέ-
ρας ἑορτῶν πέντε ἀπὸ δεκάτης Φαμε-
νὼθ τοῦ ἐνεστῶτ(*ος*) *β* (*ἔτους*) *μισθοῦ ἡμε-*
ρησίως δραχμῶν ἑκατὸν τεσσαράκοντα
καὶ ἄρτων ζευγῶν τεσσαράκοντα
ἐλαίου ῥαφανίνου κοτυλῶν ὀκτὼ καὶ

ὅλων τῶν ἡμερῶν οἴνου κεραμίου ἑνὸς
ὄξους κεραμίου ἑνός, ἐνδεῦθεν δὲ
ὁμολογεῖ ὁ Κοπρεὺς ἐσχηκέναι εἰς λό-
[γο]ν ἀρ⟨ρ⟩αβῶν[ος] δραχμὰς εἴκοσι. παρα-
λήμψ[ον]ται δὲ οἱ περὶ τὸν Ὀννῶφριν
[τ]ὸν Κ[οπρ]έα μετὰ τῆς ἑαυτοῦ συμφωνίας
ἀπὸ τοῦ Ὀ[ξ]υρυγχείτου διὰ ὄνων δέκα καὶ ἀπο-
κα[ταστήσ]ουσι εἰς τὴν προκιμένην κώμην
. . . . . .

1. l. Ὀννῶφρις. 3.]ϊσουτος . . . αφυγ'χ[ις Pap. 9. μουσικῶ Pap. 20. l. ἐντεῦθεν. 25. ο[ξ]υρυγ'χειτου Pap. 26. κωμῆ Pap.

'The Aurelii Onnophris son of Ammonius and Thaïsous, Aphunchis son of Heraclas and Tausiris, Hermogenes son of Dionysius and Heraclous, . . . sis son of Philotas and Aristous, and . . . son of Ammonius, all five presidents of the village of Souis, and Copreus son of Sarapammon, chief of a company of flute-players and musicians, mutually acknowledge that on the one hand Onnophris and his associates have engaged Copreus with his company to perform for the inhabitants of the aforesaid village for five festal days beginning on the tenth of Phamenoth of the present 2nd year at the daily pay of one hundred and forty drachmae, forty pairs of loaves, and eight cotylae of raphanus-oil, and for the whole five days one jar of wine and one jar of vinegar; and on the other hand Copreus forthwith acknowledges that he has received as earnest-money twenty-drachmae. Onnophris and his associates shall receive Copreus and his company from the Oxyrhynchite nome with ten asses, and shall transport them to the aforesaid village . . .'

7. *π[ρο]στάται κώμης Σούεως*: cf. **299**. 4 *προσ[τ]άτῃ Νεμέρων* and **239**. 6 sqq., a declaration on oath by an inhabitant of Psobthis *μηδεμίαν λογείαν γεγονέναι ὑπ' ἐμοῦ . . . μηδὲ μὴν ἀπὸ τοῦ νῦν προστήσε[σ]θ(αι) κώμης*. In P. Gen. 73, where a dancer makes an agreement with a *πρωτιάτης* to perform at Philadelphia, a *κολλήγιον* is mentioned, and in the similar contract P. Grenf. ii. 67 the title *ἡγούμενος συνόδου κώ[μη]ς Βακχιάδος* seems to be equivalent to *προστάτης*. In the note on **299**. 4 it was suggested that the *προστάτης* was the president of the village *πρεσβύτεροι*, but the occurrence here of five *προστάται* acting together disposes of that hypothesis; cf. P. Hamburg 35. 2–4 *Οὐαλέριος καὶ Σαραπίων καὶ Γεβινᾶς καὶ οἱ λοιποί, οἷς ἐκέλευσας* (sc. *ὁ στρατηγὸς*) *προσταθῆναι κώμης Φιλαδελφείας[s]*. Meyer supposes that these *προστάται* were the *πρεσβύτεροι*, but the former was the wider term, as is clear from P. Rylands 122. 6–8 *τοῖς προεστῶσει τῆς κώμης νομοφύλακι καὶ πρ[ε]σβυτέροις*.

15. *β (ἔτους)*: *κ* could be read, in which case the reign of Caracalla would be meant; but a later date in the third century is preferable on palaeographical grounds.

16–20. In P. Flor. 74 two *παντόμιμοι* with their *συμφωνία* for a five days' engagement receive 136 drachmae, 30 pairs of loaves, 2 *βουκέλλαι*, and 2 drachmae *ὑπὲρ τιμῆς* . . .

25. *ἀπὸ τοῦ Ὀ[ξ]υρυγχείτου* presents a difficulty, for Souis was not outside the Oxyrhynchite nome but in the *κάτω τοπαρχία* of it (**1285**. 139). The writer perhaps meant the metropolis, which is likely to have been the head-quarters of Copreus; cf. P. Brit. Mus. 233 (ii, p. 154) and P. Grenf. ii. 67, where in the corresponding clauses concerning the transport of the performers *ἀναβαίνειν* and *καταβαίνειν* apparently refer, as remarked by Wilcken, *Chrest.* pp. 574–5, to Arsinoë.

1276. Sale of House-property.

31·9 × 19·4 cm. A. D. 249.

A contract for the sale of half a house to the owner of the other half for 700 drachmae, with the signatures of the vendors written in rude uncials. The formula closely resembles that of 1200. 15–43.

Αὐρήλιοι Ἀγαθὸς Δ[αίμ]ων Γεμείνου μητρὸς Νείκης καὶ Μεϊθοῦς Ἀπίωνος μητρὸς

Ἡραΐδος ἀμφοτέρων ἀπὸ Ὀξυρύγχων π[ό]λεως, ἡ δὲ Μεϊθοῦς χωρὶς κυρίου χρημα-

τίζουσα κατὰ τὰ Ῥωμ[αίω]ν ἔθη τέκνων δικαίῳ, Αὐρηλίῳ Σερήνῳ τῷ καὶ Σαρα-

πίωνι Ἀγαθείν[ου] μητρὸς Ταη̣[ο]σειριάδο[ς] ἀπὸ τῆς αὐτῆς πόλεως χαίρειν. ὁμ[ο]λο-

γοῦμεν πεπρακέναι σοι ἀπὸ τοῦ νῦν εἰ[ς τὸ]ν ἀεὶ χρόνον τὸ ὑπάρχον ἡμ[ῖν] ἐξ ἴσου ἐ[ν]

τῇ αὐτῇ Ὀξυρύγχων πόλει ἐπ' ἀμφόδου Μυροβαλάνου ἥμι[σ]υ μέρ[ος] οἰκίας π̣α̣λ̣α̣[ι]ᾶ̣ς

καὶ τῶν ταύτης χρηστ̣η̣ρίων πάντων κοινωνικῆς πρὸς σὲ κατὰ τὸ λοιπὸν ἥμισυ·

τῆς δὲ ὅλης γείτονες νότου ῥύμη τυφλὴ βορρᾶ Θεωνίδος Ὥρου ἀπη-

λιώτου Δι[ο-

γενίδος Διογένους καὶ ἄλλων λιβὸς δημοσία ῥύμη. τὰς δὲ συμπε-

φ[ω]νημ[έν]ας

πρὸς ἀλλήλους ὑπὲρ τιμῆς τοῦ αὐτοῦ ἡμίσους μέρ[ο]υς τῆς οἰκίας σὺν χρη[σ]τ̣[ηρίο]ις ἀργυ-

ρίου Σεβαστῶν νομίσματος δραχμὰς ἑπτακοσίας αὐτόθι ἀπέσχομεν παρὰ σοῦ

ἐξ ἴσου διὰ χειρὸς ἐκ πλήρους, διὸ ἀπὸ τοῦ νῦν κρατεῖν σε καὶ κυριεύειν σὺν ἐκγόνοις

καὶ τοῖς παρὰ σοῦ μεταλημψομένοις τοῦ πωλουμένου σοι ὑφ' ἡμῶν ὡς πρόκειται

ἡμίσ[ους μέ]ρους τῆς οἰ[κίας] κ̣α̣[ὶ] χ̣[ρῆσ]θαι καὶ οἰκονομεῖν περὶ αὐτοῦ ὡς ἐὰν αἱρῇ, ὅπερ

καὶ παρεξόμεθά σοι βέβεον διὰ παντὸς ἀπὸ πάντων πάσῃ βεβεώσει καὶ καθαρὸν ἀπό
τε ἀπογραφῆς ἀνδρῶν καὶ γεωργίας βασιλικῆς καὶ οὐσιακῆς γῆς καὶ παντὸς εἴδους
καὶ ἀπὸ ὀφειλῆς καὶ κατοχῆς παντοίας καὶ ἀπὸ παντὸς οὐτινοσοῦν ἄλλου. κυρία ἡ πρᾶ-
σις δισσὴ γραφεῖσα, ἥνπερ ὁπηνίκα ἐὰν αἱρῇ δημοσιώσεις διὰ τοῦ καταλογείου
οὐ προσδεόμενος με[τ]αδόσεως οὐδὲ ἑτέρας συνευδοκήσεως ἡμῶν διὰ τὸ ἐν-
τεῦθεν εὐδοκεῖν ἡ[μ]ᾶς τῇ γεινομένῃ ὑπὸ σοῦ δημοσιώσει, περὶ δὲ τοῦ ταῦτα
ὀρθῶς καλῶς γείνεσθαι ἐπερωτηθέντες ὑπὸ σοῦ ὡμολογήσαμεν. (ἔτους) ϛ
Αὐτοκρατόρων Καισάρων Μάρκων Ἰουλίων Φιλίππων Καρπικῶν Μέγιστων
Γερμανικῶν Μεγίστων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν Παῦνι.
2nd hand Αὐρηλία Μεειθοῦς Ἀπέωνος χωρεὶς κυρίου χρηματίζουσα τέκνων δικαίῳ
πέπρακα τὸ ἥμισυ μέρος σὺν τῷ Ἀγαθῷ Δέμονι τῆς οἰκείας καὶ ἀπέσχον
τὸ κατ' ἐμὲ ἥμισυ μέρος τῶν τῆς τειμῆς δραχμῶν ἑπτακοσίων καὶ βε-
βαιώσω ὡς πρόκειται καὶ ἐπερωτηθεῖσα ὡμολόγησα. Αὐρήλιος Διόσκο-
[ρ]ος Θέωνος ἔγραψα ὑπὲρ αὐτῆς μὴ εἰδυείης γράμματα. (3rd hand)
Αὐρήλιος Ἀγα-
[θ]ὸς Δαίμων Γεμείνου πέπρακα τὸ ἥμισυ μέρος τῆς οἰκί-
[α]ς καὶ ἀπέσχον τὸ κατ' ἐμὲ μέρος τῶν τῆς τειμῆς
[ἀ]ργυρίου δραχμῶν ἑπτακοσίων καὶ βεβαιώσω ὡς
[πρ]όκειται καὶ ἐπερωτηθεὶς ὡμολόγησα. Αὐρήλιος
[Σ]αραπάμμων Διογένης ἔγραψα ὑπὲρ αὐτοῦ μὴ εἰ-
[δό]τος γράμματα.

1. μεῖθους Pap.; so in l. 2. 2. ηραϊδος Pap. l. ἀμφότεροι. 5. ὕπαρχον Pap. 12. ἴσου Pap. 13. ὔφ Pap. 15. l. βέβαιον . . . βεβαιώσει. 22. ἰουλιων Pap. 24. l. Ἀπίωνος. 25. l. Δαίμονι. 28. γ of εγραψα inserted above the line. 33. l. Διογένους.

'Aurelius Agathodaemon son of Geminus and Nice, and Aurelia Meïthous daughter of Apion and Heraïs, both of Oxyrhynchus, Meïthous acting without a guardian in accordance with Roman custom by right of her children, to Aurelius Serenus also called Sarapion, son of Agathinus and Taposirias, of the said city, greeting. We agree that we have sold to you from the present time henceforth for ever the half share of an old house and all appurtenances thereof owned by us in equal portions at the said city of Oxyrhynchus in the Myrobalanus quarter, jointly with you in respect of the remaining half share. The adjacent areas of the whole are on the south a blind street, on the north the house of Theonis daughter of Horus, on the east the house of Diogenis daughter of Diogenes and others, on the west a public street. The sum agreed upon between us for the price of the said half share of the house with the appurtenances, seven hundred drachmae of Imperial silver coin, we have forthwith received from you in equal portions from hand to hand in full, so that henceforward you and your descendants and successors shall possess and own the half share of the house sold to you by us as aforesaid and use and dispose of it in whatever way you choose; and we will guarantee to you the half share completely against all claims by every guarantee, free from persons' property-returns and the cultivation of royal or patrimonial land and from every impost or debt or lien of any kind and all other liabilities whatsoever. This sale, written in duplicate, is valid, and you shall make it public through the bureau whenever you choose, without requiring a notification or any further concurrence on our part, because we now agree to the publication to be made by you, and in answer to your question whether this is rightly and fairly done we have given our assent. The 6th year of the Emperors and Caesars Marci Julii Philippi Carpici Maximi Germanici Maximi Pii Felices Augusti, Pauni.' Signatures of the vendors.

19. *με[τ]αδόσεως*: i. e. notification through the archidicastes and strategus, as exemplified in **719**; cf. B. G. U. 983. 10 *δημοσ[ιω]σάσης α[ὐτὸ] καὶ μ[ε]τ[α]δούσης* [. . ., Jörs, *Z. Sav.* xxxiv, p. 154, Schwarz, *Hypothek und Hypallagma*, p. 86[1].

1277. Sale of a Triclinium.

25 × 8·5 cm. A. D. 255.

A contract for the purchase of a triclinium or dining-couch (cf. note on l. 7) with coverings and four cushions for 500 drachmae.

On the verso are two short and much effaced documents, the former of which contains a judgement of the praefect Basileus dated Mesore 25 of the fifth year. Since Mussius Aemilianus is known from **1201** to have been still in office in September A.D. 258, the fifth year is probably that of the Philippi, i. e. A.D. 248, and Basileus may be identified with the Aurelius Basileus who was praefect in A.D. 244–5 (P. Flor. 4). But, if so, he must be credited with a second period of office, since Claudius Valerius Firmus certainly held the praefecture in A.D. 246–7. Or possibly he is a distinct person, and the fifth year refers to the reign of Aurelian (A.D. 275) or Probus (A.D. 280).

Αὐρηλία Σαραπιὰς Ἀρείου ἀστὴ
χωρὶς κυρίου χρηματίζουσα τέκνων

δικαίῳ κατὰ τὰ Ῥωμαίων ἔθη Αὐ-
ρηλίῳ Θέωνι Ἀμμωνίου τοῦ καὶ
Ἀφύγχιος ἀπ' Ὀξυρ[ύγ]χων πόλεως
χαίρειν. ὁμολογῶ πεπρακέναι
σοι τρίκλιν[ο]ν στρωμάτ̣ων̣ λινῶν
ποικιλτῶν διὰ ὅλ̣[ο]υ κα[ὶ] προσ-
κεφάλαια τέσσαρα . . ᾰ καὶ λινᾶ τῆς
αὐτῆς εἰδαίας τιμῆς δραχμῶν
πεντακοσίων, ⁄ (δραχμαὶ) φ, ἃς καὶ ἐντεῦ-
θεν ἀπέσχον. κυρία ἡ πρᾶσις
ἁπλῆ γραφεῖσα καθαρὰ καὶ βεβαιώ-
σω καὶ ἐπερώτημε ὡς πρόκειται.
(ἔτους) β Αὐτοκρατόρων Καισάρων
Πουπλ[ί]ου Λικιννίου Οὐαλεριανοῦ
καὶ Πο[υ]πλίου Λικιννίου Οὐαλεριανοῦ
Γαλλιηνοῦ Γερμανικῶν Μεγίστων
καὶ Πο[υ]πλίου Λικιννίου Κορνηλίου
Οὐαλερ[ι]ανοῦ τοῦ ἐπιφανεστάτου
Καίσα[ρος] Σεβαστῶν Μεσορὴ ιϛ.
2nd hand Α[ὐρη]λ̣ία Σαραπιὰς πέπρακα τὸ
τρίκλινον καὶ τὰ προσκεφάλαια
καὶ ἀπέσχον τὰς τῆς τιμῆς (δραχμὰς) φ
καὶ βεβαιώσω καὶ ἐπηρώτημαι
ὡς πρόκ(ειται). Αὐρήλιος Ὡριγένης
ἔγραψα ὑπὲρ τῆς μητρὸς γράμ-
ματα μὴ εἰδυείης.

2. τεκνῶ Pap. 4. ο of αμμωνιου corr. 10. l. ἰδέας. 12. υ of κυρια corr. from αι. 14. l. ἐπηρώτημαι. 15. β corr. from α (?).

'Aurelia Sarapias daughter of Arius, citizen, acting without a guardian by right of her children according to Roman custom, to Aurelius Theon son of Ammonius also called Aphunchis, of Oxyrhynchus, greeting. I acknowledge that I have sold to you a three-sided couch with linen coverings embroidered throughout, and four . . . linen cushions of the same quality for the price of five hundred drachmae, total 500 dr., which I thereupon received. This contract of sale of which there is a single copy, free from mistake, is valid, and I will guarantee the sale and have been asked the formal question, as aforesaid. The 2nd year of the Emperors and Caesars Publius Licinius Valerianus and Publius Licinius Valerianus Gallienus Germanici Maximi and Publius Licinius Cornelius Valerianus the most illustrious Caesar

Augusti, Mesore 16. (Signed) I, Aurelia Sarapias, have sold the couch and cushions and received the 500 dr. for the price and will guarantee the sale, and have been asked the formal question, as aforesaid. I, Aurelius Origenes, wrote on behalf of my mother, who is illiterate.'

7. The *τρίκλινον* leased in P. Brit. Mus. 871 (iii, p. 269) is clearly a room (cf. B. G. U. 1115. 17), but here since no details are given concerning locality the word seems to mean rather the couch.

15. The figure of the year has been corrected, but whether from *α* to *β* or from *δ* to *ε* is not quite certain. The Caesar mentioned in ll. 19–20 is the elder son of Gallienus, as in C. P. R. 176 of the 2nd year; cf. **1273**. 44 (probably of the 7th year), where the younger son, Saloninus, is found, and P. Giessen 50. 34, note. Since the change took place in the 5th year and **1277** was written in Mesore, the presumption is in favour of the 2nd rather than the 5th year.

1278. Division of Usufruct of a Pigeon-house.

22·6 × 10·4 cm. A. D. 214.

An agreement between four persons, two of whom were minors, acting together, for dividing the revenues of a pigeon-house for four years, the two minors being given between them the usufruct of two years, which were not consecutive, and the two other parties that of a single year each. Contracts for the division of property occur with some frequency in the papyri, but not for the division of usufruct. The *ὁμολογία καρπίας* referred to in B. G. U. 985. 11 may have been analogous.

Ὁ[μ]ο[λ]ογοῦσι ἀλλήλοις Μ[άρκος Αὐρ]ήλ[ιο]ς Ἀν-
δρ[ό]νικος ὁ [κ]αὶ Μ[ί]θρης καὶ ὡς χ[ρη]ματίζει καὶ Αὐρη-
λία Διονυσιὰς ἡ καὶ Χαιρημονὶς διὰ τοῦ ἀνδρὸς
Αὐ[ρη]λίου Ἀμμ[ωνί]ου ἀπ[ο]δεδει[γ]μένου γυμνασι[άρ]χου
βουλευτοῦ τῆς Ὀξυρυγχ€[ι]τῶν πόλεως καὶ Διδύμη ἡ καὶ
Ἀπολλωνία καὶ Λητοδωρὶς ἡ καὶ Δ[ι]ονυσοθεωνὶς
ἀμφότεραι ἀφήλικες διὰ τῆς [μ]ητρὸς Πτολ[έ]μας θυγα-
τρὸς Διονυσοθέωνος γυμνασιαρχήσαντος τῆς αὐτῆς
Ὀξυρυγχειτῶν πόλεως, καὶ αὐτῆς διὰ Ἐπικράτους Διδύ-
μου, διειρῆσθαι π[ρὸ]ς ἑαυτοὺς τὴν καρπείαν οὗ ἔχουσι
ἐξ ἴσου ἐν ἐποικ[ίῳ] ἀμπελικοῦ α[ὐ]τῶν κτήματος
Πέρκωπος λεγομ[ένο]υ περισήμ[ο]υ περιστερεῶνος
ἐμφόρου ἐπὶ χρόνον ἔτη τέσσαρα ἔτι ἀπὸ α Θὼθ
τοῦ ἐνεστῶτος κγ (ἔτους) καὶ κεκληρῶσθαι τὰς μὲν ἀφήλι-
κας τὴν καρπεί[α]ν ἐτῶν δύο τοῦ τε ἐνεστῶτος κγ (ἔτους)

[καὶ κ]ϵ (ἔτους) τὴν δὲ Αὐρηλίαν Διονυσιάδα τὴν καὶ Χαιρη-
[μο]νίδα τοῦ ἰσι[ό]ντος κδ (ἔτους) κ̣[αὶ] τὸν Ἀὐρ̣[ή]λ̣ιον
[Ἀνδρόνι]κον τὸν καὶ Μ[ί]θρ[ην ὁμοίως τοῦ κϛ (ἔτους),] κ̣αὶ
[. . . . .]α̣λειν ἕκα[σ]τον μέρος [. . . . .]ου
[. . . . . μ]ενον χρόνον τ̣ . [. . . . .].ι̣ας
[. . . . .]ε̣ιν αὐτὸν τ̣ὴν εν[. . . . .].ο̣υ
[. . . . .].η̣ν̣ . . . . νην [. . . . . τὸ]ν̣
κ[ό]προν χωρῆσαι κατ̣᾽ ἔ[τος εἰς τὸ προκείμ]ε̣νο̣ν
α[ὐ]τῶν ἀμπελ[ι]κὸν κτῆμα, ἕκαστον δὲ μέρος
π[α]ραδοῦν[αι ἑ]κ̣ατέρῳ τὸν αὐ[τ]ὸν περιστερε-
ῶνα τῇ α τῶν ἐπαγομένων ἔμφορον,
οὐκ οὔσης ἐξουσ[ία]ς ὁποτέρῳ μέρει ἐπιβαίνειν
ο̣[ὐ]δετέρῳ ἐντὸς τοῦ προκειμένου αὐτοῦ
χρόνου. κύριον τὸ ὁμολόγημα τρισσὸν γραφὲν
πρ[ὸς] τὸ ἕκασ[τ]ον μέρος ἔχειν μ[ον]αχόν.
(ἔτους) κγ Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου
[Σ]εου[ή]ρ[ο]υ Ἀντωνίνου Παρθικοῦ Μ[ε]γίστου
Βρετανν̣ικοῦ Μεγίστ[ο]υ Γερμανικοῦ Μεγίστου Εὐσεβοῦς Σεβαστοῦ
μη(νὸς) Ἀ[δ]ρια(νοῦ) ι.
2nd hand Α̅[ὐ]ρ̣[ή]λ̣[ι]ο̣ς Ἀμμώνιος καὶ ὡς χρη-
μα[τίζ]ω εὐδοκῶ [τ]ῷ κοινῷ
[ὁμολογή]μ̣[α]τ̣ι ὡ̣[ς πρόκειται
. . . . . .

On the verso remains of an endorsement.

10. l. διῃρῆσθαι. 25. Second ε of περιστερεωνα corr.

'Marcus Aurelius Andronicus also called Mithres, and however he is styled, and Aurelia Dionysias also called Chaeremonis through her husband Aurelius Ammonius, gymnasiarch-elect, senator of Oxyrhynchus, and Didyme also called Apollonia and Letodoris also called Dionysotheonis, both minors, through their mother Ptolema daughter of Dionysotheon, ex-gymnasiarch of the said city of Oxyrhynchus, herself acting through Epicrates son of Didymus, mutually acknowledge that they have divided among themselves the usufruct of the excellent productive pigeon-house owned by them in equal shares in the farmstead of their vineyard called Perkops for a further period of four years from Thoth 1 of the present 23rd year, and the minors have had allotted to them the usufruct of two years, namely, the present 23rd and the 25th year, Aurelia Dionysias also called Chaeremonis that of the coming 24th year, and Aurelius Andronicus also called Mithres similarly that of the 26th year, and each party . . . ; the dung is to go annually to their aforesaid vineyard,

and each party is to deliver to the other the said pigeon-house on the 1st of the intercalary days in productive condition, none of the parties having the right to molest another during his aforesaid period. This agreement, done in triplicate in order that each party may have a copy, is valid. The 23rd year of the Emperor Caesar Marcus Aurelius Severus Antoninus Parthicus Maximus Britannicus Maximus Germanicus Maximus Pius Augustus, the 10th of the month Hadrianus. (Signed) I, Aurelius Ammonius, and however I am styled, consent to this joint agreement as aforesaid. . . .'

7. For the guardianship of children under age by their mother cf. e. g. **898**, Mitteis, *Grundz.* p. 253. The mother, who though the daughter of a gymnasiarch was apparently a *peregrina*, herself acts through a κύριος, l. 9.

19. Perhaps [μὴ ἐγκ]αλεῖν.

1279. Lease of State Land.

23 × 8·1 cm. A. D. 139.

A request for the lease of three arurae of unproductive land, which had formerly been cleruchic but now belonged to the Government, addressed like C. P. R. 239 and P. Brit. Mus. 1227 (iii, p. 143) to the strategus. The rent fixed is very low, only four drachmae for three arurae; cf. P. Tebt. 325, where the rent of two arurae is one drachma.

Πετρ[ωνίῳ Δ]ιονυσίῳ στρα(τηγῷ)
παρὰ Ὡ[φελ]ᾶτος τοῦ καὶ Κόρατος
ἀπελευθέρου Ἀπίας τῆς καὶ Διονυ-
σίας Διονυσίου ἀπ' Ὀξυρύγχων
πόλεως. ἐπιδέχομαι μισθώσασ-
θαι ἐκ τοῦ δημοσίου ἐπ' ἔτη πέν-
τε ἀπὸ τοῦ ἐνεστῶτος τρίτου
ἔτους Ἀντωνείνου Καίσαρος
τοῦ κυρίου ὑπολόγου περὶ Σεναὼ
ἐκ τοῦ Ἡρακλείδου καὶ Ἡρακλείδου
κλήρων ἀρούρας τρεῖς, ὧν γεί-
τονες νότου γύης βορρᾶ καὶ ἀ-
πηλιώτου δημόσιον χῶμα λιβὸς
Διδυμίωνος Δημητρίου, ὥσ-
τε κατ' ἔτος σπεῖραι καὶ ξυλα-
μῆσαι οἷς ἐὰν αἱρῶμαι χωρὶς
πυροῦ καὶ ἰσάτεως καὶ ἐχομε-

νίου καὶ ἔχειν με τὰς νομὰς
καὶ ἐπινομὰς φόρου τῶν ⟨ν⟩ομῶν
κατ' ἔτος σὺν παντὶ δραχμῶν
τεσσάρων ἃς διαγράψω κατ' ἔ-
τος μηνὶ Καισαρείῳ. ἐὰν δέ τις
ἄβροχος γένηται, παραδεχθή-
σεταί μοι, μετὰ δὲ τὴν πεν-
ταετίαν οὐκ ἀχθήσομαι εἰς
τὴν μίσθωσιν. (ἔτους) γ Αὐτοκράτορος
Καίσαρος Τίτου Αἰλίου Ἁδριανοῦ
Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
Ἀθὺρ ια. (2nd hand) Ὠφελᾶς ὁ καὶ Κόραξ
ἐπιδέδ[ωκ]α.

1st hand διὰ Ἑρμοῦ νομογρ̣ά̣(φου) [

2. l. Κόρακος: cf. l. 29. Possibly κοραγος was written, but -τος may be due to the influence of the preceding name. 9. ὕπολογου Pap. 17. ἴσατεως Pap. 29. Tail of ξ of κοραξ rewritten.

'To Petronius Dionysius, strategus, from Ophelas also called Corax, freedman of Apia also called Dionysia, daughter of Dionysius, of Oxyrhynchus. I consent to lease from the State for five years from the present third year of Antoninus Caesar the lord three arurae of unproductive land in the area of Senao in the holdings of Heraclides and Heraclides, of which the adjacent areas are on the south a field, on the north and east a public dyke, on the west the land of Didymion son of Demetrius, on condition that I may sow and plant the land with any crop which I choose except wheat, woad, and coriander (?), and shall have the pastures and secondary pastures at the annual rent for the pastures of four drachmae in all, which sum I will pay annually in the month of Caesareus. If any part becomes unwatered, an allowance shall be made to me, and at the end of the five years' period I shall not be forced to take the lease. The 3rd year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, Hathur 11. I, Ophelas also called Corax, presented this application. Written by Hermes, nomographus.'

6. ἐπ' ἔτη πέντε: cf. P. Tebt. 374. 5, Rylands 99, a proposal to lease οὐσιακὴ γῆ for five years at a higher rate than in the preceding five years, and Iand. 30. 13. In other leases of State land shorter periods occur, e.g. two years in B. G. U. 831, one year in C. P. R. 239 and P. Brit. Mus. 1227. 3.

17. ἐχομενίου: so **729**. 31; in **101**. 12 and **593** ὀχομ. is the spelling, in B. G. U. 1017. 11 the initial letter is lost. The meaning of the word, which seems only to have been found in papyri from Oxyrhynchus, is uncertain.

31. νομογρά(φου): cf. Mitteis, *Grundz.* p. 56[7], P. Hamburg 4. 15, note, Rylands 88. 26.

1280. Partnership in a Lease.

25·1 × 16 cm. Fourth century.

An agreement on oath between two citizens of Oxyrhynchus whereby one of them undertakes to share part of a camel-stable leased by the former, and to make an annual payment towards the rent.

The writing is across the fibres of the verso, the recto being blank.

Αὐρήλιος Παμῆα Πέτρου ἀπὸ τῆς λαμπ(ρᾶς)
καὶ λαμπ(ροτάτης) Ὀξυρυγχιτῶν πόλεως
Αὐρηλίῳ Ἀμμωνιανῷ Εὐπορίωνος ἀπὸ
τῆς αὐτῆς πόλεως χ[α]ίρειν. ὁμολογῶ ἑκουσίᾳ
καὶ αὐθαιρέτῳ γνώμῃ συντεθῖσθαί με
πρὸς σὲ ἐπὶ τῷ μαι ἐπικοινωνῖν σοι εἰς τὸν
ψυκτῆρα τοῦ καμηλῶνος οὗ ἐμισθώσου
σοὶ ὁ Ἀμμωνιανὸς ἀπὸ τοῦ παρελθόν-
τος μηνὸς Παχὼν ἀρχῇ τῆς δωδεκάτης
ἰνδ(ικτίονος) καὶ παρασχῖν σοι ὑπὲρ ἐνοικίου
ἐνιαυσίως ἀργυρίου μυριάδας
χιλίας, γί(νονται) ἀ̣ρ̣(γυρίου) μ(υριάδες) ,α, ἅσπερ ἀπ[οδώσω
ἐνιαυσίως ἀνυπερθέτος. κ[υρία
ἡ ὁμολογία ἁπλῆ γραφῖσα καὶ [ἐπερ(ωτηθεὶς) ὡμ(ολόγησα).
2nd hand *Αὐρήλιος Παμῆα Πέτρου ὁ προκ̣[είμενος*
ἐθέμην τὴν ὁμολογίαν καὶ συμ[φωνῶ
πάντα τὰ ἐγγεγραμμένα ὡς πρ[όκειται.
Αὐρήλιος Παγ̣ῶ̣χις Πτολλίωνος [ἔγραψα
ὑπὲρ αὐτοῦ γράμματα μὴ εἰδότ[ος.
+ δι' ἐμοῦ Π̣τ̣ο̣λ̣ . . .

6. l. *με.* 7. *ου* before *εμισθωσου* corr. from *το.* l. *ἐμισθώσω.* 8. l. *σύ.* 13. l. *ἀνυπερθέτως.* 17. *εγ'γεγραμμενα* Pap.

'Aurelius Pamea son of Peter, of the illustrious and most illustrious city of Oxyrhynchus, to Aurelius Ammonianus son of Euporion, of the said city, greeting. I acknowledge that I have of my own free will covenanted with you to share with you in the arbour of the camel-shed, which you, Ammonianus, have leased, from the past month Pachon at the beginning of the twelfth indiction, and to pay you yearly on account of rent one thousand myriads of silver drachmae, total 1000 myriads of silver, which I will deliver yearly with no delay. This agreement, of which a single copy is made, is valid, and in answer to the formal question

I have given my assent. (Signed) I, Aurelius Pamea son of Peter, the aforesaid, have made the agreement and consent to all therein written, as aforesaid. I, Aurelius Pagochis son of Ptollion, wrote for him, as he is illiterate. Drawn up by me, Ptol . . .'

9. Παχὼν ἀρχῆ : other instances of a new indiction year beginning in Pachon are **140**, P. Grenf. ii. 87, Brit. Mus. 1007 *c* (iii, p. 264).

1281. Loan.

18·6 × 13·3 cm. A.D. 21.

This papyrus contains a copy of the signature to a contract of loan, with the last three lines of the contract itself, which was of a rather complicated nature. The debtor, a weaver, acknowledges that he had borrowed 300 drachmae, the value of 100 linen cloths of special quality, the repayment being conditional on an account, to be rendered apparently by the creditor (a Jew?), upon which another sum of 50 drachmae depended ; cf. the commentary. The transaction was perhaps really a purchase with deferred payment, and the loan would then be of a fictive character ; cf. e. g. **1320**, P. Par. 8.

. . . . . .

τ̣ῷ̣[ι Ἰωσήπωι ἐκ τ]ο̣ῦ̣ Ἁ[ρπαήσιος καὶ] ἐκ τῶ̣[ν
ὑπαρχόντων αὐτῶι π[άντων καθάπ]ερ ἐγ δίκ(ης).
κυρία ἡ συγγραφή.
ἀντίγρα(φον). Ἁρπαῆσις Πανρύμιος λίνυφος
δεδάνισμαι τὴν τειμὴν τῶν ἑκατὸν
λίνων Σ̣ι̣ν̣υ̣ραιτικ̣ῶ̣ν̣ σ̣α̣μ̣κ̣α̣μ̣υκῶ̣[ν,
τὰς τοῦ ἀργ(υρίου) (δραχμὰς) τ κεφαλαίου, καὶ ἀποδώ[σω
καθότι πρόκιται, ἐφ' ᾧι κ̣ο̣μ̣ι̣ζ̣ο̣μ̣έ̣ν̣ο̣υ̣ [τοῦ
Ἰωσήπου ταῦτα πρότερον δώσει λόγο̣[ν
τούτων ἵνα μυ καιθῇ τὰς ἐσταμ[ένα]ς ἀρ[γ(υρίου) (δραχμὰς)
πεντήκοντα. Ἡρά̣ι̣κλειος Ὥρου ἔγρα[ψα
ὑπὲρ αὐτοῦ μὴ ἰδότος γράμματα.
ἀντίγρα(φον). ἔτους η Τιβερίου Καίσαρος
Σεβα(στοῦ) Τῦβι ε, διὰ Ἀχιλλέως τοῦ Προίτ̣ο̣υ̣
γρα(μματέως) κώμης Σ̣ι̣ναρὺ κ̣α̣ὶ̣ ἑ̣τ̣έρων κω(μῶν) κεχρη(μάτισται).

6. l. Σιναρνϊτικῶν ; cf. l. 15. 10. l. μοι καθῇ (?).

'. . . Joseph [having the right of execution] upon Harpaësis and upon all his property, as if in consequence of a legal decision. This contract is valid.

Copy. I, Harpaësis son of Panrumis, linen-weaver, have borrowed the price of the 100 . . . cloths of Sinaru, the capital sum of 300 drachmae of silver, and will repay it as aforesaid, on condition that when Joseph receives it he shall first render an account of it in order that . . . the agreed 50 drachmae of silver. I, Heracleus son of Horus, wrote for him, as he is illiterate.

Copy. The 8th year of Tiberius Caesar Augustus Tubi 5, executed by Achilles son of Proetus, scribe of the village of Sinaru and other villages.'

1. *Ἰωσήπῳ*: cf. ll. 8–9, which indicate that *Ἰώσηπος* was the lender.

6. *σαμκαμυκῶ[ν* is an unknown word; the letters are mostly fairly clear.

9–10. If *ταῦτα* refers to *λίνα*, *Ἰώσηπος* would be some one associated with the debtor Harpaësis. It seems more likely, however, that *ταῦτα* and *τούτων* mean the money, in which case *Ἰώσηπος* was the creditor. To whom the account was to be rendered is not apparent. The letters immediately following *ἵνα* are obscure; since an accusative follows, *-θη* should be active, not passive. Possibly *μοι καθῇ* is meant, a superfluous stroke being written after the *α* as in *Ἡράκλειος* in the next line, though *καθῇ* is hardly the verb expected. *ἵν' ἀμυβὰν (ἀμοιβὴν) θῇ* is an unsatisfactory alternative.

13. The repetition of the word *ἀντίγρα(φον)* before the date is curious.

14–15. Cf. **320**, **1208**. 32, note, **1282**. 46. *Σιναρύ* is no doubt to be read in **56**. 10. For *ἑτέρων κω(μῶν)* cf. **1256**. 7, note.

1282. Repayment of a Loan.

24·2 × 9·8 cm. A. D. 83.

An acknowledgement by a woman of the return of a loan made by her late husband five years previously.

κ . . ο̣λ( ) π̣λ( ).

2nd hand *Ἔτους τρίτου Αὐτοκράτορος Καίσαρος*
Δομιτιανοῦ Σεβαστοῦ μηνὸς Νέου Σεβαστοῦ

1st hand *ιη* (2nd hand) *ἐν Ὀξυρύγχων πόλει τῆς Θηβαΐδος.*

ὁμολογεῖ Θνᾶς Πετοσοράπιος μητρὸς Ἡρᾶ-
τος τῆς Ἡρακλείδου μετὰ κυρίου τοῦ ἑαυ-
τῆς ἀδελφιδοῦ{ς} Θομπαχράτου τοῦ
Παάπιος μητρὸς Τεκῶσις τῆς Πετοσορ-
άπιος Ἀμόιτι Ἀπολλωνίου τοῦ Σύρου
μητρὸς Τεκῶσις καὶ τῇ τούτου γυναικὶ
Τεκῶσει Θῶνις τοῦ Πετοσοράπιος μη-
τρὸς Ἐσενεῦτος μετὰ κυρίου τοῦ ἀνδρὸς
Ἀμόιτος, πάντες τῶν ἀπ' Ὀξυρύγχων πό-
λεως, ἐν ἀγυιᾷ, ἀπέχειν παρ' αὐτῶν ἀργυ-

ρίου Σεβαστοῦ νομίσματος δραχμὰς τε-
τρακοσίας κεφαλαίου καὶ τοὺς καθήκον-
τας τούτων τόκους δανεισθείσας αὐ-
τοῖς ὑπὸ τοῦ γενομένου καὶ μετηλ-
λαχότος τῆς Θνᾶτος ἀνδρὸς Παπον-
τῶτος τοῦ Ἀμόιτος τοῦ Θέωνος ὁπότε
[περι]ἦν κατὰ συγγραφὴν γεγονυῖαν διὰ
[τοῦ ἐ]ν Ὀξυρύγχων πόλει μνημονείου
τῷ ἑνδεκάτῳ ἔτει θεοῦ Οὐεσπασιανοῦ
μηνὶ Νέῳ Σεβαστῷ, ὧν ἡ πρᾶξις σὺν ἄλ-
λοις τοῦ Παποντῶτος προφέρεται ἡ Θνᾶς
κατηντηκέναι εἰς ἑαυτὴν καθ' ὃ ἔθετο
ὁ Παποντῶ{το}ς ὁπότε περιῆν διάταγμα,
καὶ μηδὲν ἐνκαλεῖν μηδ' ἐνκαλέσειν
μηδ' ἐπελεύσασθαι Θνᾶν μηδ' ἄλλον
ὑπὲρ αὐτῆς οἷς ὁμολογεῖ μηδὲ τοῖς πα-
ρ' αὐτῶν πε[ρ]ὶ μηδενὸς ἁπλῶς μέχρι
τῆς ἐνεστώσης [ἡμέρας, αὐτόθεν δὲ
καὶ ἀναδε[δωκέναι αὐτοῖς τὴν ἐπίφο-
ρον τοῦ δανείου συγγραφὴν κεχιασμέ-
νην εἰς ἀκύρωσιν, ἢ χωρὶς τοῦ τὴν ἐσο-
μένην ἔφοδον ἄκυρον εἶναι ἔτι καὶ ἐκ-
τίνειν Θνᾶν ἢ τὸν ὑπὲρ αὐτῆς ἐπελευ-
σόμενον τοῖς προγεγραμμένοις ἢ τοῖς
παρ' αὐτῶν καθ' ἑκάστην ἔφοδον τό τε
βλάβος καὶ ἐπίτειμον ἀργ(υρίου) (δραχμὰς) ἑκατὸν
καὶ εἰς τ[ὸ] δημόσιον τὰς ἴσας, καὶ μη-
θὲν ἧσσον κυρία ἡ συγγραφή. (1st hand) ἔτους
τρίτου Αὐ[το]κράτορος Καίσαρος
[Δο]μι[τιανο]ῦ Σεβαστοῦ μηνὸς
Νέου Σ[εβαστ]οῦ ὀκτωκαιδε-
[κάτηι, διὰ . . . . .]νος ἀγο(ρανόμου) κεχρημ(άτισται).

'. . . The third year of the Emperor Caesar Domitianus Augustus, the 18th of the month Neus Sebastus, at Oxyrhynchus in the Thebaid. Thnas daughter of Petosarapis, her mother being Heras daughter of Heraclides, with her guardian who is her nephew

Thompachrates son of Paapis, his mother being Tekosis daughter of Petosorapis, acknowledges to Amoïs son of Apollonius son of Syrus, his mother being Tekosis, and to his wife Tekosis daughter of Thonis son of Petosorapis, her mother being Eseneus, with her husband Amoïs as guardian, all inhabitants of Oxyrhynchus, the contract being drawn up in the street, that she has received from them the capital sum of four hundred drachmae of Imperial silver money with the requisite interest upon it, which sum was lent to them by the former husband, now deceased, of Thnas, Papontos son of Amoïs son of Theon, in his lifetime in accordance with a contract drawn up through the record-office at Oxyrhynchus in the eleventh year of the deified Vespasianus in the month Neus Sebastus, the right of execution for the debt having, as claimed by Thnas, descended with other property of Papontos to her in accordance with the disposition made by Papontos in his lifetime, and that neither Thnas nor any one on her behalf makes or will make any claim or will proceed against the recipients of this acknowledgement or their agents on any point whatever up to the present day, and that she has forthwith restored to them the contract of loan crossed out to invalidate it; otherwise not only shall any future claim be invalid, but Thnas or the person proceeding on her behalf shall in addition pay to the aforesaid persons or their agents for every claim the damages and a fine of a hundred drachmae of silver, and to the State an equal amount, and this contract shall be none the less valid. The third year of the Emperor Caesar Domitianus Augustus, the eighteenth of the month Neus Sebastus, executed by . . ., agoranomus.'

1. This endorsement seems to be the same as those in **47.** 1 and **276.** 1. In the former passage we supposed the first word to be an abbreviation of *καταλοχισμοί*, but that would not be in place in the present context, and moreover the letter before λ can hardly be *α*. *πλ* suggests *πλήρης* or some derivative. Cf. **98.** 1, where there is a rather different abbreviation at the head of a similar acknowledgement of repayment, and P. Cairo Preis. 43. 1, where the editor reads *β κολλ(ήματος) δεδ*[.]( ); here, however, *κολ(λήματος)* does not commend itself, and the reading in the Cairo papyrus remains questionable.

That the hand of l. 1 is the same as that which wrote the date in l. 4 and the date &c. in ll. 42 sqq. is likely but uncertain.

27. *διάταγμα*: i. e. a testamentary disposition; cf. e. g. **492.** 9, **493.** 6.

46. Cf. note on **1281.** 14–15. Either the passive form *διὰ . . . κεχρημ(άτισται)* or the active . . . *κεχρημ(άτικα)* may have been written.

(*e*) TAXATION.

1283. REVENUE-RETURN.

17·9 × 7·2 cm. A. D. 219.

This example of the monthly statements of receipts submitted by tax-collectors to the strategi follows the formula found in B. G. U. 652–3, which are approximately of the same date as **1283**, but come from a different locality; cf. **1046**, which is the conclusion of a similar document. The taxes concerned are different imposts on land, and the *πηχισμὸς περιστερώνων*, on which see the

commentary; most of them have already occurred in association in 917, 981. The date of the papyrus is discussed in the note on l. 12.

Αὐρηλίῳ Ἁρποκρα-
τίωνι στρα(τηγῷ) Ὀξ(υρυγχίτου)
π[αρὰ Α]ὐρηλ(ίου) Πατ( ) Εὐτ(υχ) καὶ τ(ῶν)
σὺν αὐτ(ῷ) πρα(κτόρων) ἀργ(υρικῶν) μη-
τροπολ(ιτικῶν) μέσης τοπ(αρχίας)
Πεεννὼ τόπ(ων). διαστολ(ὴ)
ἀριθ(μήσεων) μ̣η(νὸς) Παῦνι τοῦ
ἐνεστ(ῶτος) β (ἔτους) Μάρκου
Αὐρηλίου [Ἀ]ντωνίνου
Κ[αίσ]αρος τοῦ κυρίου,
ἔστι δέ·
λημ(μάτων) τ[ο]ῦ ἐνεστ(ῶτος) β̣ (ἔτους)
ἐπαρο(υρίου) ς́ (δραχμαὶ) χ,
καὶ διεγρά(φησαν) ἐπὶ τ(ὴν) δημ(οσίαν) τρά(πεζαν)
ὑπὸ μὲν Σεπτιμίου
Χαιρ̣ή(μονος) ἐπαρο(υρίου) (δραχμαὶ) ρμγ (ἡμιωβέλιον) χ(αλκοῖ) β,
(ὀκταδραχμοῦ) σπονδ(ῆς) Δι̣ον(ύσου) (δραχμαὶ) η (τετρώβολον) χ(αλκοῦς) α.
πηχισμ(οῦ) περιστ(ερώνων) (δραχμαὶ) ιζ̣ (πεντώβολον),
Αὐρήλ(ιος) Ἀχιλλεὺς ἐπαρο(υρίου)
(δραχμαὶ) ρ̣η (πεντώβολον) (ἡμιωβέλιον), (ὀκταδράχμου) σπονδ(ῆς)
[Δ]ιον(ύσου) (δραχμαὶ) η (τετρώβολον) χ(αλκοῦς) α,
[Α]ὐρήλ( ) Ἀ̣π̣[. .]ν̣[. .] καὶ Τα-
[. .] . [. . . . . ἐπαρο(υρίου) (δραχμαὶ)] ρις̣,
[. . . . .]υ̣ . .
[. . . . .]υ̣κς̣.
[(ἔτους) β Αὐτοκράτορος Κ]α̣ί̣σ̣αρος
[Μάρκου Αὐρηλίου Ἀντωνίνου]
[Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ]
. . . . . .

7. παῦνι Pap.

'To Aurelius Harpocration, strategus of the Oxyrhynchite nome, from Aurelius Pat . . . son of Eutych . . . and his associates, collectors of money taxes of the metropolis for the

middle toparchy in the district of Peënno. The classified list of payments for the month of Pauni of the present 2nd year of Marcus Aurelius Antoninus Caesar the lord is as follows. Receipts of the present 2nd year: for acreage-tax and tax of $\frac{1}{6}$ 600 drachmae; and paid into the public bank by Septimius Chaeremon for acreage-tax 143 dr. $\frac{1}{2}$ obol 2 chalci, for the eight-drachma libation of Dionysus 8 dr. 4 ob. 1 chal., for the cubit-measure of pigeon-houses 17 dr. 5 ob., by Aurelius Achilleus for acreage-tax 198 dr. $5\frac{1}{2}$ ob., for the eight-drachma libation of Dionysus 8 dr. 4 ob. 1 chal.; by Aurel . . . and Ta . . . for acreage-tax 116 dr. . . .' Date.

3–4. Πατ and πρα of *πρακτόρων* are followed by the curved stroke which commonly represents a *π* (so e. g. in l. 5 *τοπ(αρχίας)*, l. 6 *τόπ(ων)*), but here is rather a mere symbol of abbreviation; cf. e. g. P. Tebt. 351. 1, note.

4–6. Cf. **1196**. 5–9 *εἰς πρακτορείαν σειτικῶν μητροπολιτικῶν . . . ἀπηλιώτου τοπαρχίας Πακέρκη τόπων*. For *διαστολ(ή)* cf. e. g. **1046**. 13, B. G. U. 652. 1, 653. 1, P. Tebt. 363. 1.

12. For the regnal year here there is a choice between *β* and *κ* (in l. 8 the figure is wholly uncertain), and with the latter the Emperor would be Caracalla (A. D. 212) instead of Elagabalus, who is usually styled *Εὐτυχὴς Εὐτυχὴς Σεβαστός*. *β*, however, is preferable as a reading, and since the papyrus is clearly posterior to the Constitutio Antonina, which was only promulgated in A. D. 212 (month unknown), the year 219 is a more likely date; moreover **1259** shows that the strategus of A. D. 211–12 was Didymus.

13. *ἐπαρο(υρίου) ϛ΄*: these are to be regarded as two taxes, the *ἕκτη* being well known as a distinct tax; cf. **917**. 2–3, where the *ϛ΄* and *ἐπαρούριον* are mentioned separately, P. Tebt. 343. iv. 69 *πα(ραδείσων) ὧν ϛ΄*, Hawara 303. 12–13 (*Archiv* v, p. 392) *ἀμπελῶνος ἐκτολογουμένου*, note on P. Brit. Mus. 195. 10 reprinted *ap.* Rylands 192 (*b*). The *ἐπαρούριον* is discussed at length in the commentary upon the latter papyrus.

17. Cf. ll. 20–1 and **917**. 3, where our reading *σπ(ονδῆς) Διον(ύσου)* is now confirmed, and **653**, where the *σπονδή* coupled with *ἀπόμοιρα* and *ἐπαρούριον* is no doubt the same. On the *ὀκτάδραχμος* tax much light has been thrown by **916**, which showed that it was calculated on the arura, and **1185**, where its name is given without abbreviation, and the fact is revealed that the proceeds were, at any rate temporarily, assigned to the praefect by order of the Emperors; cf. P. Rylands 216. 128 note, where the evidence is considered in more detail.

What is the relation of this impost to the *σπονδὴ Διονύσου*? Both here and in ll. 20–1 a single sum is recorded under the two names, and it is the same in both cases, 8 dr. 4 ob. 1 ch. On the analogy of l. 13 the supposition would be easy that the connecting particle had been omitted and that the *ὀκτάδραχμος* and *σπονδή* were distinct. This explanation, however, seems to be precluded by **917**. 3, where an identical sum is entered under the heading of *σπονδὴ Διονύσου* alone. This can hardly be regarded as a mere coincidence and suggests most strongly that the two names designated a single tax. The appropriation of the *ὀκτάδραχμος* to the praefect is not a serious difficulty, since the diversion of revenues from religious to secular purposes would not necessarily involve a change of nomenclature; cf. e. g. P. Rylands 213. 354, where a *ἑξάδραχμος Φιλαδέλφου* is classed under *διοίκησις*, not *ἱερατικά*. That passage also provides an analogy for the devotion of a tax to a particular cult, a practice of which the *διδραχμία Σούχου* is another example. But inferences concerning the original destination of the impost are not necessarily to be drawn from its name. Further light on this subject may be expected from the Theadelphia papyrus described by Schubart in *Amtl. Ber. aus d. K. Kunstsammlungen*, Nov. 1913, Col. 57, which brings evidence for the *σπονδὴ Διονύσου* in the Arsinoïte nome.

18. *πηχισμ(οῦ) περιστ(ερώνων)*: cf. **981**, where this tax occurs, as here, in conjunction with *ἐπαρούριον*, **917**. introd., Preisigke, *Sammelbuch*, 1091.

25. On the analogy of **1046**. 13, B. G. U. 652. 16–17, 653. 15 this line should give the

total of the items, if, as can hardly be doubted, the date followed in ll. 26 sqq. (cf. B. G. U. 652. 18, 653. 16). The amounts as far as l. 23 add up to 1093 dr. 1½ ob., which subtracted from [? 1]426 dr. leave 332 dr. 4½ ob. as the amount expected at the end of l. 24. Instead of this, however, there is a clear *υ* followed by something illegible. The restoration of l. 25 consequently remains in doubt.

1284. Receipt for Tax on Sales.

21 × 10·3 cm. A.D. 250.

A receipt issued by a public bank for payment of the *ἐγκύκλιον* or tax on sales, mortgages, &c., due in consequence of the acquisition of part of a house. The rate of the *ἐγκύκλιον* on sales in the Roman period is known to have been 10 per cent. (cf. **99** and P. Tebt. 350. introd., where evidence is collected), and it is therefore surprising to find that here as much as 73 dr. 5½ ob. was paid on a value of 3[.]5 dr. 5½ ob. These 73 dr. 5½ ob. certainly included an unspecified amount for *σπονδή*, an extra charge sometimes found in association with taxes; cf. e.g. P. Tebt. 347. 1–2, where 2 dr. are paid as *σπονδή* on 18 dr., and note *ad loc.*, **1283**. 17, note, P. S. I. 109. 7. But the amount of this *σπονδή* would not be expected to be more than a relatively small item, and unless in the present case it be supposed to have been almost as much as the main payment, the conclusion is natural that in the course of the third century the rate of the *ἐγκύκλιον* rose considerably. In P. Brit. Mus. 933 (iii, p. 69) of A.D. 211 the old rate is apparently still to be recognized; cf. note on l. 16 below. It is, however, uncertain that the transaction referred to in **1284** was technically a sale, and if some other form of transfer was in question, that might account for the higher rate of the tax; see l. 12, note.

The papyrus is dated, like C. P. R. 37, in the joint reign of Decius, Herennius and Hostilianus.

[*Ἔτους δευ]τέρου Αὐτοκράτορος Καίσαρος Γαΐου Μεσσίου*
[*Κυίντου Τ]ραϊανοῦ Δεκ[ίο]υ Εὐσεβοῦς Ε[ὐ]τυχοῦς καὶ Κυίντου*
[*Ἐρεννίου Ἐ]τρούσκου Με[σ]σίου Δεκίου καὶ Γαΐου Οὐάλεντος*
[*Ὁστιλιανοῦ] Μεσσίου Κυί[ν]του τῶν σεβασμιωτάτων*
[*Καισάρων] Σεβαστῶν Χοίακ ιθ. διέγρα(ψεν) Αὐρη[λ(ίῳ) Ἀ]πολλωνίῳ*
[*καὶ τῷ] σὺν α(ὐτῷ) ἀμφοτ(έροις) βουλ(ευταῖς) τῆς Ὀξ(υρυγχιτῶν) πόλ(εως)*
δημ[ο]σίων τραπ(εζιτῶν)
[*εἰς λόγον το]ῦ ἐνκυκλίου Τιβέριος Κλαύδιος Διογένης*
[*υἱὸς Τιβερ]ίου Κλαυδίου Διογένους κοσμητεύσαντος

[καὶ ἀγωνο]θετήσαντος βουλ(ευτοῦ) τῆς Ὀξυρυγχιτῶν πόλ(εως) ὑπὲρ
[τοῦ ὑπάρχ(οντος)] ἐν τῇ α(ὐτῇ) πόλ(ει) ἐπ' ἀμφόδ(ου) Βορρᾶ Κρηπῖδ(ος)
ἡμίσου(ς) μέρους
[οἰκίας παλ]αιᾶς καὶ τῶν ταύτης χρηστηρίων πάντ(ων)
[ὃ . . . . . .]θη ἀπὸ τῆς ἑαυτοῦ τροφίμ(ου) μη(τρὸς) Αὐρηλ(ίας) Ἀμμωνίας
[. . . . . .] μη(τρὸς) Τεχωσοῦτος ἀπὸ τῆς α(ὐτῆς) Ὀξ(υρυγχιτῶν) πόλ(εως)
καθ' ἰδιό-
[γρα(φον) συγ]γρ(αφὴν) γεγονυῖαν τῷ αὐτῷ μηνὶ Χοίακ κατὰ
[χάριν ἀν]αφέρετον ἧς πεποίηκεν συντιμήσεως
[τοῦ α(ὐτοῦ) ἡμί]σους μέρους τῆς οἰκίας (δραχμῶν) τ[.]ε (ὀβολῶν πέντε)
(ἡμιωβελίου) σπονδ(ῆς) καὶ
[ἐνκυκλίου] διαγρ(αφὴ) δραχ(μαὶ) ἑβδομήκοντα τρῖς ὀβολοὶ πέν-
[τε ἡμ]ιοβέλιον, γ(ίνονται) (δραχμαὶ) ογ ℔ζ.
2nd hand [Αὐ]ρήλ(ιος) Ἀπολλώνιος γυ(μνασιαρχήσας) βουλ(ευτὴς) δη(μόσιος)
τρα(πεζίτης) σεση(μείωμαι)
[τ]ὰς δραχ(μὰς) ἑβδομήκοντα τρεῖς (ὀβολοὺς πέντε) (ἡμιωβέλιον),
γ(ίνονται) (δραχμαὶ) ογ ℔ζ.

1. γαΐου Pap.; so in l. 3. 2. τ]ραϊανου . . . κυΐντου Pap. 6. l. δημ[ο]σίοις τραπ(εζίταις). 9. ῦπερ Pap. 12. α of εαυτου has a horizontal stroke above it, i. e. an abbreviation was originally intended. 15. l. ἀν]αφαίρετον. 17. l. διαγρα(φὴν) δραχ(μὰς) κτλ. 18. l. ἡμ]ιωβέλιον.

'The 2nd year of the Emperor and Caesar Gaius Messius Quintus Trajanus Decius Pius Felix and Quintus Herennius Etruscus Messius Decius and Gaius Valens Hostilianus Messius Quintus the most august Caesars, Augusti, Choiak 19. Paid to Aurelius Apollonius and his associate, both senators of the city of Oxyrhynchus, public bankers, to the account of the tax on sales by Tiberius Claudius Diogenes son of Tiberius Claudius Diogenes, ex-cosmetes, ex-president of the games, senator of the city of Oxyrhynchus, on account of the half share of an old house and all its appurtenances belonging to him in the said city of Oxyrhynchus in the North Quay quarter, which was [purchased?] from his foster-child's mother Aurelia Ammonia daughter of . . . and Techosous, of the said city of Oxyrhynchus, in accordance with a privately drawn contract made in the said month Choiak by an irrevocable transfer, on the valuation which he has made of the said half share of the house, namely 3[.]5 drachmae $5\frac{1}{2}$ obols, in payment for libation-money and the tax on sales seventy-three drachmae five and a half obols, total 73 dr. $5\frac{1}{2}$ ob. (Signed) I, Aurelius Apollonius, ex-gymnasiarch, senator, public banker, have certified the seventy-three drachmae five and half obols, total 73 dr. $5\frac{1}{2}$ ob.'

5. Σεβαστῶν should be restored after Καισάρων in C. P. R. 37. 18.

7. For the supplement cf. e. g. P. Brit. Mus. 933. 9 (iii, p. 69) εἰς τὸν τοῦ ἐνκυκλ(ίου) λόγον.

9. [ἀγωνο]θετήσαντος: this seems to be the first occurrence of ἀγωνοθέτης as a municipal

title in the provincial towns. At Alexandria the office of *ἀγωνοθέτης* is found in association with that of gymnasiarch; cf. Dittenberger, *Or. Gr. Inscr.* 713 (= *Archiv* ii, p. 567).

12. The verb to be supplied here remains in doubt. *ἠγορά̣σ]θη* naturally suggests itself, and this, as **1208**. 17 shows, would be consistent with the phrase *κατὰ [χάριν ἀν]αφαίρετον* in ll. 14–15. But the *συντίμησις* mentioned in l. 15 then seems strange, since the basis of the tax on a sale would normally be the purchase-money. Possibly, therefore, the property was ceded by deed of gift like those in P. Grenf. ii. 68, 71, where the phrase *χάρις ἀναφαίρετος* recurs. The verb might then be e. g. *ἐχαρίσ]θη* (cf. P. Grenf. ii. 68. 3, &c., and **1208**. 16 *ἀποχαρισθέν*), though *ὑπό* rather than *ἀπό* would be expected to follow; *παρεχωρή]θη* is too long. For the *ἐγκύκλιον* on a gift cf. P. Tebt. 351, where 4 dr. only are paid on account of a house of unspecified value.

16. Though not described as *σπονδῆς*, an extra charge with a payment for *ἐγκύκλιον* occurs in **99**. 19 (Naber's attempt to explain this away in *Archiv* i, p. 314 is futile), and probably in P. Brit. Mus. 933, where 40 dr. 1 ob. are paid on 300 dr.; cf. P. Tebt. 347. 2, where in a banking account 2 dr. are entered on account of *σπονδή* on another sum. For *σπονδή* as an additional payment in leases or elsewhere cf. e. g. **101**. 19, **730**. 13, P. Brit. Mus. 948. 12 (iii, p. 220), and as a tax, **1283**. 17, note.

1285. List of Village Payments.

33·3 × 31·5 cm. Third century.

The value of this papyrus is centred in its geographical information. It contains a long list of villages, classified under the six toparchies of the nome, with amounts in money levied upon them. The account is in two sections, the first ending with Col. ii, which is very short and is separated from the next column by a broad blank space. The names in Col. i, so far as they are preserved, and in Col. ii coincide, with one or two exceptions, which may be partly due to accident, with those at the end of the second section, ll. 92 sqq.; and the corresponding sums in the two sections though often varying slightly are approximate throughout. There can thus be little doubt that practically the same list of names was written out twice; and the similarity in ratio of the amounts prompts the inference that the account refers to two periods of the same impost. Unfortunately the nature of this impost and the basis of the assessment remain obscure; if the word *τιμῆς* is rightly identified at the top of Col. iii, an *adaeratio* of some kind is indicated. With this uncertainty the amounts, which as between the villages vary considerably, are not a trustworthy index to the relative size or wealth of the individual localities. Neither would it be very safe to assume because only six names are mentioned in the toparchy of Thmoisepho, while in the others the number ranges from twelve to twenty-three, that that toparchy was much the smallest and least important. For the list is far from exhaustive, and many names of Oxyrhynchite villages known from other sources do not figure in it. On the other hand, the following are here mentioned for the

first time: Ἀθ[.]χεως, Ἀντείεως (?), Δωσιθέου, [Σ]ενύρεως, Ἰσίου Κάτω, Κο[.]ου (?), Μελανθίου (but see note on l. 102), Μαστ . . . τιφόρου, Νίγρου, Νόμου ἐποίκιον, Ποσομπόεως, Σεραπώθεως, Τύχιν Φαγ( ), Ταλωπιτεί (?). It is noticeable that Ψῶβθις and Θῶλθις occur in three toparchies (Ψ. ll. 94, 115, 133, Θ. ll. 104, 123, 141).

On the verso, opposite Col. i of the recto, are the ends of lines of a well-written document, probably a draft or copy of an official letter or petition.

Col. i.

[Λίλη] (δραχμαὶ) πη,
[Σαραπίω(νος) Χαιρ(ήμονος)] (δρ.) ρος,
[Ψώβθεως] (δρ.) τνδ,
[Σατύρου] (δρ.) ξη,
[Θ . . . . .] (δρ.) σοβ,
[γ(ίνονται) (δρ.)] Δ ξξδ.
[μέσης τοπ(αρχίας)· Ἰέμ]η (δρ.) ρκ,
[Τανάεως] (δρ.) υλη,
[τὸ Ἡρακλε]ῖον (δρ.) ρξε (ὀβολός),
[Νόμου ἐποίκ(ιον)] (δρ.) χκβ,
[ ] (δρ.) . . (τετρώβολον),
[Που . εω] (δρ.) μη,
[Κόμα] (δρ.) ξη,
[Πέτνη] (δρ.) τ,
[Ἴστρου] (δρ.) τπ,
[Σεντὼ] (δρ.) ρις (τετρώβολον),
[Ἀρταπάτο]υ (δρ.) νη (δυόβολοι),
[Πλελὼ] (δρ.) μη,
[Νεμέρων] (δρ.) σμ,
[Τακολκί]λεως (δρ.) ρνς,
[Μαστ . . τιφό]ρου (δρ.) οη,
[Ψώβθεω]ς (δρ.) qη,
[Κερκευρώσ]εως (δρ.) ρμε (πεντώβολον),
[Ταλωπιτε]ι (δρ.) φπ,

Col. iii.

τιμῆ[ς .] . [. . . . . .
ἄνω [τ]οπ(αρχίας)· Πετ . [.] . (δρ.) [. . .,]
Θώσβεως (δρ.) ο .,
Νίγρου (δρ.) π[.,]
Μερμέρθων (δρ.) Ἀξη,
Ἐπισήμου (δρ.) ωμς,
Ἰσίου Παγγᾶ (δρ.) τοα,
Νεσμίμεως (δρ.) Ἀκδ,
Ἀθ[.]χεως (δρ.) ψιβ,
Σαδάλου (δρ.) σλς,
Ξενάρχου (δρ.) οβ,
Νέσλα (δρ.) ξδ,
Μονίμου (δρ.) ωοβ,
[Σ]ενύρεως (δρ.) ρις,
Ἀρχιβίου (δρ.) οβ,
Σιγκέφα (δρ.) φξη,
Κερκεμούνεως (δρ.) τξ,
Χύσεως (δρ.) ωκη,
Ἀντείεως (δρ.) τ,
γ(ίνονται) (τάλαντον) α (δρ.) Βψπδ.
λιβὸς τοπ(αρχίας)· Κερκεθύρ(εως) (δρ.) υμα,
Σερύφεως (δρ.) Ἀτμ,
Ἡρακλείδου ἐπ(οικίου) (δρ.) ρη,
Σενοκώμεως (δρ.) Ἀσqς,
Πανευεὶ (δρ.) φις,
Σύρων (δρ.) . ξ,

[Τεξεὶ] (δρ.) λς,
[Πετενούρ(ιος) (δρ.) κ]θ̣ (ὀβολός),
[Σενέπτα (δρ.)]
[γ(ίνονται) (δρ.)]
[Θμοι(σεφώ)· Παώμεως (δρ.)] φλ̣β,
[Θώλθεως (δρ.) . .] (πεντώβολον),
[Κεσμούχεως (δρ.) . . .] (ὀβολός),
[Σεφὼ (δρ.) . .] (πεντώβολον),
[Τήεως (δρ.) . .] .,
[Παλώσεως (δρ.) .]ς̣,
[γ(ίνονται) (δρ.)] .
[κάτω τοπ(αρχίας)· Τύχιν Φαγ( )] (δρ.) τ̣,
[Τακόνα (δρ.)] χλβ,
[Ταλαὼ (δρ.) . .]β,
[Ἰσίου Κάτ]ω̣ [(δρ.)] κ,
[. . . . .]αυρ . [. (δρ.)] τ,
[Σιναρὺ] (δρ.) τμ,
[Κο . ου] (δρ.) ρα̣,
[Σέσφθα] (δρ.) ψϙς,
[Μουχιν]αρ(υὼ) (δρ.) ρπη,
[Ἰσίου Τρύ]φ̣(ωνος) (δρ.) σιγ,
[Δωσιθέο]υ̣ [(δρ.)] ψ[

Παείμεως (δρ.) ρ . .,
Λητνῶνος (δρ.) οβ,
Σεναὼ (δρ.) ρ,
Μουχινάξ(ας) (δρ.) με,
Σενεκελεὺ (δρ.) σ̣λς,
Πέλα (δρ.) Ἀιη,
Λευκίου (δρ.) τκδ,
Πετεμούνιος (δρ.) ρη,
γ(ίνονται) (τάλαντον) α (δρ.) ϙις.
ἀπηλ(ιώτου) τοπ(αρχίας)· Ποσομπόεως (δρ.) οβ,
Ἀδαίου (δρ.) σ,
Τερύθεω[ς] (δρ.) σκγ,
Ταα̣μ[π]ε̣μ̣ου [(δρ.)] χλ[.,]
Πακέρκ[η] (δρ.) τ̣μβ,
Φοβωοὺ [(δρ.)] ϙ,
Ὤφεως (δρ.) φ,
Λίλη (δρ.) . γ,
Σαραπίω(νος) Χαιρ(ήμονος) [(δρ.)] ρξη,
Ψώβθε[ως] (δρ.) τ̣ . ς̣,
Σατύρου (δρ.) ξδ,

Col. ii.

Σούεως (δρ.) ρξ,
Θώλθεως (δρ.) σλ̣ς̣,
γ(ίνονται) [(δρ.) Δ]υθ.

Col. iv.

Θ̣[.] . . . . [(δρ.)
/ (δρ.) Δρξδ.
μέσης τοπ(αρχίας)· Ἰέμη (δρ.) ρ[
Τανάεως (δρ.) [

Σενέπτα (δρ.) ρ,
γ(ίνονται) (δρ.) Γ̣ . [.] .
Θμοι(σεφώ)· Παώμ[ε]ως (δρ.) υϙς,
Θώλθεως (δρ.) οβ,

Τὸ Ἡρακλεῖον (δρ.) ρ . . ,
Νόμου ἐποίκ(ιον) (δρ.) φ[
Μελανθίου (δρ.) [
Σεναπώθεως (δρ.) [
Θώλθεως (δρ.) [
Πουν[.]εω (δρ.) μ[
Κ[ό]μα (δρ.) ξδ,
Πέτνη (δρ.) σqζ,
Ἴστρου (δρ.) τνβ,
Σεντὼ (δρ.) ρη,
Ἀρταπάτου (δρ.) νδ,
Πλελὼ (δρ.) μη,
Νεμέρων (δρ.) σμβ,
Τακ[ο]λκίλεως (δρ.) ρμδ,
Μασγ . . γιφ(όρου) (δρ.) οβ,
Ψώβθ[ε]ως [(δρ.)] qζ,
Κερκεύρων (δρ.) ρλς,
Ταλωπιτεὶ (δρ.) φμ,
Τεξεὶ (δρ.) λς,
Πετενούρ(ιος) (δρ.) κη,
Κεσμούχεως (δρ.) ριζ,
Σεφὼ (δρ.) οβ,
Τήεως [(δρ.)] Ἀτη,
Παλώσεως (δρ.) ση,
γ(ίνονται) (δρ.) Βσογ.
κάτω τ[ο]π(αρχίας)· Τύχιν Φαγ( ) (δρ.) τ,
Τακόνα (δρ.) φπδ,
Ταλαὼ (δρ.) τοθ,
Ἰσίου Κάτω (δρ.) ιη,
Ψώβθεως (δρ.) σπη,
Σιναρὺ (δρ.) τκδ,
Κο[.]ου (δρ). ρ,
Σέσφθα (δρ.) ψμ,
Μουχιναρ(υὼ) (δρ.) ρπ,
Ἰσίου Τρύφ(ωνος) (δρ.) ρqη,
Δωσιθέου (δρ.) χος,
Σούεως (δρ.) ρνγ,
Θώλθε[ω]ς (δρ.) σκε,
γ(ίνονται) (δρ.) Δρξε.

56. παγ'γα Pap. 76. ει of παειμεως corr. from ω. 137. ρ of μουχιναρ corr. from ξ (?).

10–11. In Col. iv there are two names more under μέση τοπαρχία than in this column. The similarity of the figures in ll. 10 and 101, 12 and 105 makes it likely that two of the three names in ll. 102–4 were omitted in Col. i, but which they were there is nothing to show.

17. [Ἀρταπάτο]υ: cf. l. 110 and Preisigke, *Sammelbuch*, 1945. 4.

23. Κερκεύρων, the name written in l. 116, can certainly not be read here, the termination being apparently]εως, which suggests that Κερκευρώσεως (cf. **625**, also in the middle toparchy) was substituted. Which was the right name here remains uncertain.

40. In l. 133 Ψώβθεως follows Ἰσίου Κάτω.

47. Σοῦις has occurred in **1275**. 7.

60. Cf. Preisigke, *Sammelbuch*, 1978 ἐπ(ο)ικ(ίου) Ξενάρχου.

63. [Σ]ενύρεως: the initial letter is given by **1342**.

65. Cf. **515**. 2, 6, **517**. 6, where Σιγκ(έφα) is to be restored.

70. The name of the village is very doubtfully identified.

76. Cf. P. S. I. 109. 5, where Παεῖμ(ιν) may now be restored.

77. It is likely that Ληνῶνος is identical with Λυνῶνος in P. S. I. 80, if indeed Ληνῶνος is not to be read there.

82. Λευκίου: is this the same as the later Λουκίου (**922**. 25, **998**)? Λευκ(ίου) should be read in Preisigke, *Sammelbuch*, 1945. 12.

83. In **1052** the form Πετεμούνεως is used.

102. Μελανθίου: χωρ(ίον) Μελάνθου in Preisigke, *Sammelbuch*, 1989. *g* may be identical.

105. Perhaps Πού[χ]εω⟨ς⟩ (**966**), but the absence of the final *s* is curious.

111. Cf. Σεστωπλελώ (? Σεντὼ Πλελώ) in **102**. 8.

113. Cf. **997**, and **734**. 3, where Πέτνη Τακολ(κίλεως) should be restored, *καί* being understood between the two names; in l. 5 an adjective Τακολ(κιλίτης) may be meant.

114. Cf. l. 21, whence the termination of the village-name is obtained.

129. Cf. **280**. 8, **290**. 6 Τύχιν Νεκῶτιν.

133. In l. 40 a different name was written, but Ψῶβθις in the lower toparchy is known from e. g. **239**. 4.

135. The doubtful *ν* may be a mark of abbreviation.

137. Μουχιναρυώ (or -οώ) is written out in P. Hibeh 53. 19, 21, 22, 92. 8 and 132. Μουχινώρ (**491**. 3, **985**; cf. **1127**. 7 Μουχινύρ) is perhaps distinct.

(*f*) ACCOUNTS AND LISTS.

1286. Account of Receipt and Expenditure.

17·5 × 12·6 cm. A. D. 253.

Conclusion of an account relating to corn and pitch. As in P. S. I. 83,[1] which also comes from Oxyrhynchus and offers other similarities to this papyrus, the account has a formal signature at the end, and the person presenting it seems to have occupied an official or semi-official position; perhaps he was a *προνοητὴς οὐσίας* (cf. e. g. P. Flor. 77). The text is much abbreviated and in consequence sometimes obscure. It is noticeable that the artaba in use was one of 40 choenices; see l. 4 and cf. **1044**. introd., **1145**. 18. The document bears an interesting date in the reign of Aemilianus, which only lasted about three months.

On the verso is a mutilated account of wine headed *λόγος οἴνου ἀνενεχθέντος ἀπὸ τοῦ ἀμ[πελῶνος? τῷ ὁ (ἔτει) μη(νὶ) Φαρμοῦθι ἀπὸ κτήματος* [*λεγομένου?*] *Νεοφύτου* (cf. Preisigke, *Sammelbuch*, 1945. 15, 1973. 20) *κερα(μίων) ϙα*. The payments include 1 jar *ναυτικοῖς*, an amount which is lost *Ἱέρακι γνωμο* . . . and another *παρέδρο*[*ις*.

. . . . . .

[. . . .] *γ(ίνονται?)* [

Ταπόλου *(ἀρτάβαι) βL*,

γ(ίνονται) (ἀρτάβαι) ξδδ΄ χ(οίνικες) ϛ, διαφ(όρου) αὐτ(ῶν) [μ]ετ(ενεχθεισῶν?)

(ἀρτάβης) ⟦ι΄⟧

[1] With regard to the text of that papyrus, *κερατ( )* in l. 3 must be *κεράμ(ια)*. In l. 4 *ἀ]ναλ( )* presumably = *ἀ]ναλ(ώθη)* (cf. **1286**. 4), while in l. 8 *ἀναλ(ωθέντα)* or *ἀναλ(ώματος)* is meant. In l. 5 *[γεο]ύχῳ* is probable.

(ἀρτάβαι) ϛδ′ χ(οίνικες) η, / (ἀρτάβαι) οΔδ′ χ(οίνικες) δ, ἐξ ὧν ἀνη(λώθησαν)·
πρᾶσις ὧν ἡ τιμὴ ἐπάν(ω) ἐλήμ(φθη) προσμετ( ) ια
(ἀρτάβαι) ιε, αἱ (ἑκατοσταὶ ?) μετ(ενεχθεισῶν) ι, (ἀρτάβαι) ιϛΔ,
καταλεί(πονται) εἰς τ( ) εξη( ) (ἀρτάβαι) νδδ′ χ(οίνικες) δ.
πίσσης ὁμοί(ως) λοιπογρα(φουμένης) (προτέρῳ ?) λό(γῳ) μν(αῖ) λε,
αἳ καὶ ἀπόκε(ινται).
(ἔτους) β Αὐ[το]κράτορος Καίσαρος
Μάρκου [Α]ἰμιλίου Αἰμιλιανοῦ
Εὐσεβ[ο]ῦς Εὐτυχοῦς Σεβαστοῦ
Φ[αῶφι] . (2nd hand) Αὐρήλιος Κάστωρ ἐπιδέ-
[δωκα.]

2. βϛ′ Pap.; so in l. 6 ιϛ̄ϛ̄. 5. ελημ′ Pap. 6. ρ′μετ Pap. 8. α′ λο¯ Pap.

3. διαφό(ρου) . . . (ἀρτάβης) [ι′]: a charge for διάφορον or διάφορον φορέτρου, as it is sometimes more exactly termed, is not seldom met with in accounts of corn (cf. e. g. P. Amh. 69. 10–11, Fay. 86, B. G. U. 835, perhaps also 988. 12), and since this was a payment for transport μετ(ενεχθεισῶν) or μετ(αφορᾶς) seems a suitable expansion of μετ( ), which recurs in l. 6. The restoration [ι′] suits the following figures, $6\frac{9}{20}$ art. (cf. the next note) being in fact $\frac{1}{100}$ more than the tenth part of $64\frac{2}{5}$ art. Moreover [ι′] is in exact accordance with l. 6, where, if the reading adopted is correct, 10 ἑκατοσταί on 15 art., i. e. $1\frac{1}{2}$ art., are charged for transport. That the same percentage should be expressed in l. 3 by (ἀρτάβης) ι′ and in l. 6 by (ἑκατοσταὶ) ι is, however, rather strange. For ἑκατοσταί on corn-dues cf. e. g. B. G. U. 552 A. i. 9, P. Tebt. 363. 12, Leipzig 84. ii. 7, and **1259**. 16, note.

4. Since $70\frac{3}{4}$ art. 4 choen. are given as the sum of the two preceding items, $64\frac{1}{4}$ art. 6 choen. and $6\frac{1}{4}$ art. 8 choen., it follows that the artaba contained 40 choen.

5. In P. S. I. 83. 1, 4, 10 the editor gives ὧν ἡ τιμὴ ἐπάνω ἐλοιπ', and ἐλήμ(φθη) here is perhaps an error for ἐλοιπ(ογραφήθη); cf. l. 8. προσμετ( ) ια is puzzling; the obvious προσμετρούμενα seems hardly suitable. πρ(οσ)μετ( ) might be read in l. 6 instead of (ἑκατοσταὶ) μετ( ), if it gave sense.

7. If εἰς τ(ὴν) ἐξη(γητείαν) were read here, the passage would be all-important in the interpretation of the document; but the abbreviation may be expanded in other ways, e. g. τ(ὴν) ἐξή(μερον) or τ(ὸν) ἐξῆ(ς), sc. λόγον.

8. λε is apparently a number, though ε has a horizontal stroke above it like the preceding μν.

13. Since the reign of Aemilianus terminated about September, Φαῶφι is the most suitable month, and is also better adapted to the space than Φαμενώθ or Φαρμοῦθι.

1287. SURVEY-LIST.

24·5 × 7·7 cm. Early third century.

This extract from an official survey-list preserved in the public archives (cf. B. G. U. 861, 870) has been hastily copied on the back of **1267**. Two entries have been extracted, both concerned with Diogenes who is described as a ἡνίοχος

or charioteer. Owing partly to their highly abbreviated character, partly to illegibility in the writing, there is some obscurity in the details. The 14th year in which the survey was made (l. 2) was probably that of Septimius Severus, in whose reign **1267** is dated.

Ἐγλ(ημψις) ἐκ δημ(οσίας) βιβλ(ιοθήκης) ἐκ
πεδιακ(ῆς) ἐπι(σ)κ(έψεως) ιδ (ἔτους)
κόλ(λημα) ν, Σενέπ(τα)·
καμψάντων ἐπὶ
βορ(ρᾶν) Διογένους Ἡρᾶτος
ἡνιόχου . ε . . . .
Ποπλίου [π]ροαπεσχ(ηκότος ?)
(πρότερον) Πτολ(εμαίου) Παποντῶ(τος)
οἰκ(ία) καὶ αὐλ(ὴ)
ἐξ ὑπ(ομνήματος) τοῦ προγεγρα(μμένου)
Διογένους ἀπ' Ὀ-
ξ(υρύγχων) πόλ(εως) δηλ(ώσαντος) ὑπ(άρχειν) αὐτῷ
τὴν προκ(ειμένην) οἰκ(ίαν)
καὶ αὐλ(ήν).
καμψάντων ἐπ' ἀ-
πηλ(ιώτην) Ταζωιλᾶτος
Ἀφύγχ(ιος) κειμ(ένη) οἰκ(ία)
ἐξ ὑπ(ομνήματος) Διογ(ένους) ἡνιόχ(ου)
ἀπ' Ὀξ(υρύγχων) πόλ(εως) δηλ(ώσαντος) ὑπ(άρχειν) αὐτῷ
(πρότερον) τοῦ υἱοῦ α(ὐτοῦ ?) Σαραπ(ίωνος)
καὶ αὐτ(οῦ) (πρότερον ?) Τευθεῖτος
δ' μέρος καὶ (πρότερον) Νεχθε-
νίβι(ος) Ὥρο[υ ἔτ]ερο(ν) δ'
μ[έ]ρος α[.] . . [.] . . . ( ).

'Extract from the public archives from a field-survey of the 14th year, column 50, Senepta: Turning to the north, the house and court of Diogenes son of Heras, charioteer, by prepayment to . . . Publius (?), formerly the property of Ptolemaeus son of Papontos, in accordance with a memorandum of the aforesaid Diogenes of the city of Oxyrhynchus, who declared that the aforesaid house and court belonged to him. Turning to the east, the ruined house of Tazoïlas daughter of Aphunchis in accordance with a memorandum of Diogenes, charioteer, of the city of Oxyrhynchus, who declared that there belonged to him a quarter share which was formerly the property of his son Sarapion and before him of Teutheis,

and another quarter share which was formerly the property of Nechthenibis son of Horus . . .'

1–3. Cf. e. g. B. G. U. 870. 1–4 *ἐκ βιβλιοθήκης δημ(οσίων) λόγων, ἐξ ἐπισκέψεως ἡμερησίας οἰκο(πέδων?) . . .* (probably the year) *κώμης Σοκνοπαίου Νήσου*, and for *ἔγλ(ημψις)* P. Flor. 46. 1 *ἔκλημψις ἐκ τῆς . . . χωρικ(ῆς) βιβλ(ιοθήκης)*.

17. *κειμ(ένη)*: cf. e. g. P. Leipzig 40. iii. 7 *κεῖνται αἱ θύραι*.

20. *α(ὐτοῦ)*: or *α(ὐτῆς)*?

1288. PRIVATE ACCOUNT.

25·9 × 16·6 cm. Fourth century.

An account rendered by an agent to his mistress, who was absent in Alexandria (cf. ll. 17, 29, 34), of expenditure for the household and estate. The hand varies a good deal, and the account was probably put together at different times. This papyrus was found rolled up with another short account in six lines, written in a different hand (1344). The text is *Ἀπολλωνία θυγ(άτηρ) Φ̣ί̣λωνος· σίτου (ἀρτάβαι) ηL, κριθῆς (ἀρτ.) ιγ, ο̣ἰ̣ν̣[ο]υ̣ ξ(έσται) ρνη, [. .]υ̣λ( ) ξ(έσται) ρς, ἐξαργ(υρισμοῦ) (τάλαντα) γ (δηνάρια) Γτ*; for *δηνάρια* here in place of *δραχμαί* cf. e. g. P. Thead. 29. 26, &c., 34. 45.

Λόγος ἀργυρίων ὧν ἔσχον· *καὶ ὅτε ὑπῆγες ἰς Ἀλεξ(άνδρειαν) ἀφῆκάς μοι σιππίου ἀνήστο(υ) λί(τρας) γL, ἐπράθη οἴνου κερ(άμιον) α τῆς ἀννώνα(ς) (ταλάντων) β (δραχμῶν) Β, ἠγοράσθη σιππίου λί(τρα) αL.*

εἰς διαγραφὴν συνωνημένων (τάλαντα) ιε καὶ ἀρ(τάβας?) ς,

ἄλλα ὁμύως εἰς διαγραφὴ[ν] εἰς τὰ ἀρτοκοπῖα (τάλ.) η καὶ ἀρ(τάβας) γ,

εἰς διαγραφὴν τῶν [[κτηνῶν]] ὄνων (τάλ.) ς καὶ ἀρ(τάβας) ι,

εἰς διαγραφὴν πλύου θαλασσίας τιτ̣έσματος (τάλ.) θ,

εἰς διαγραφὴν τοῦ σιππέου (τάλ.) β,

ἀνηλώθη εἰς ὑπηρεσίαν Παλλαδιᾶτι (τάλ.) α,

μισθοῦ δύο δεσμιδίων σο[ῦ] παρόντος (τάλ.) β.

ἐγὼ δέδωκα *εἰ̣ς{ς} τὴ⟨ν⟩ ἀν⟨ν⟩ώνα⟨ν⟩·*

ἔσχεν ἡ τροφὸς Παλλαδιᾶτος εἰς ἀνάλωμα{τος} ἀργυρί(ου) (τάλ.) α,

ἤνυξα τὸν τόπον τῶν οἰναρίων καὶ προενήνεχα οἴνου κεράμια να,

Μόρῳ ὑπ(ὲρ) δαπάνης ποταμ[ιτ]ῶν (τάλ.) δ,

ὑπ(ὲρ) στυπτηρίας (τάλ.) κ̣ (δραχμὰς) Β̣σ,

ὑπ(ὲρ) μισθοῦ δεσμιδί[ου Ἀ]ν̣χ̣ίσ̣ᾳ (τάλ.) α̣,

τι(μῆς) σολίου Νόννας (δραχμὰς) Ἀ̣σ,

καὶ σὺ τῇ γεούχου ἀπέ[στ]ειλα εἰς Ἀλεξ(άνδρειαν) (τάλ.) η,
καὶ ὑπ(ὲρ) ἐνεχύρων [[δ[ι᾽ Ἀ]πίας Ταπιλοῦτος Κεφ(αλ)]] (τάλ.) ρπ,
καὶ τόκου διμήνο[υ] . . [.]θε . [ὑ]π(ὲρ) ἐξαργυρισμοῦ (τάλ.) ι.
Φαμενὼθ β Μόρῳ οἰκέτῃ [ὑ]π(ὲρ) ἀναλώματος δι᾽ Ἀπίας (τάλ.) σν,
Ταπιλοῦτος
τι(μῆς) ἀσήμου ὑπ(ὲρ) ὀνόματος Ἀπίας (τάλ.) ξ,
ἐξαμήνου ἀρτοκ[ό]πων (τάλ.) μθ,
χλαμύδος καὶ στιχάρ[ι]ον (τάλ.) ιξ.
Φαμενὼθ β ἔσχεν Μῶρος (τάλ.) ξδ.
ἀνάκκης γεναμέ[ν]ης ἔπεμψα Μῶλον
εἰς κώμην καὶ ἔλ[α]βεν ἀπὸ τῶν σιτολό-
γων ἀργυρίου (τάλ. ?) μς.
ἀφ᾽ ἧς ἀπεδήμησας ἠγόρασα σιππέου λί(τρας) ε
τῆς καθ᾽ ἑκάστης λίτρ[α]ς μιᾶς ἀργυρίου (ταλ.) α (δραχμῶν ?) Β.
[[εἰς τὸ ναῦλον δι̣ὰ]]
εἰς τὰς διαγραφὰς μῃ[.] . τ̣ηκων ἀργύριον [δέδ]ωκα τὸ χερρί-
ψιστον καὶ τὸ κο̣ . χ . [.] ἐπ᾽ ἐνεχύρου ἀργυρίου (τάλ.) ρν.

4. αλλα᾽ Pap. l. ὁμοίως. 6. l. πλοίου θαλασσίου τελέσματος (?). 7. σιπ᾽π᾽εου Pap. 8. ῡπηρεσιαν Pap. 12. l. ἤνοιξα. οινοῦ᾽ κεραμια᾽ Pap. 13. l. Μώρῳ; so in l. 20. 14. Βσ corr.? 17. l. σοι τῇ γεούχῳ. 24. l. στιχαρ[ί]ου or -ων. 26. ανακ᾽κης . . . επεμ᾽ψα Pap. l. ἀνάγκης . . . Μῶρον. 29. σιπ᾽πεου λι(τρας) ε᾽ Pap. 34 (upper margin). ϊς Pap. 36. σιπ᾽πιου Pap.

'Account of money received by me:

In payment for purchases	15 talents and 6 artabae.
In payment similarly to the bakeries	8 tal. and 3 art.
In payment for the donkeys	6 tal. and 10 art.
In payment for a sea-vessel, for charges	9 tal.
In payment for tow	2 tal.
Paid to Palladias for service	1 tal.
Price of two bundles when you were here	2 tal.
Expended by me for annona	
The nurse of Palladias had for expenses	1 tal. of silver.
I opened the wine-store and took out	51 jars of wine.
To Morus for expenses of the river-workmen	4 tal.
For alum	20 tal. 2,200 dr.
Price of a bundle to Anchisas	1 talent.
Price of Nonna's shoes (?)	1,200 dr.
To you the owner I sent to Alexandria	8 tal.
For pledges	180 tal.
For interest of two months . . ., for *adaeratio*	10 tal.

Phamenoth 2, to Morus the servant for expenses through Apia daughter of Tapilous 250 tal.
Price of uncoined silver on account of Apia 60 tal.
For the bakers for six months 49 tal.
For a short cloak and tunic 17 tal.
Phamenoth 2, Morus had 64 tal.
Necessity arising, I sent Morus to the village and he received from the sitologi 46 tal. of silver.
Since you went away I have bought 5 pounds of tow at the price for each pound of 1 tal. 2,000 dr. of silver.
In payment for . . . I gave the current cash (?) and the . . . on security amounting to 150 tal. of silver.

(Added at the top) And when you went to Alexandria you supplied me with $3\frac{1}{2}$ pounds of unspun tow. There was sold 1 jar of wine of the supplies at 2 tal. 2,000 dr., and $1\frac{1}{2}$ lb. of tow were bought.'

3. In spite of the title in l. 1 *αρ'* here and in the next two lines apparently stands for *ἀρτάβας* rather than *ἀργυρίου*; cf. l. 12, where wine is also included in the account. On the other hand *ἀργυρίου*, though generally omitted, is added occasionally; cf. ll. 11, 28, 30, 33.

7. *σιππεου* is both here and in l. 29 written for *σιππίου* (cf. ll. 34, 36), for which cf. **1130**. 12, note, and P. Giessen 103. 11, note.

9. *δεσμιδίων*: cf. e. g. **1230**. 14.

13. *ποταμ[ιτ]ῶν*: cf. **1263**. introd.

16. *σολίου*: cf. **741**. 8 *σόλια ἀρσενικὰ ζεύγ(η) η*, **1158**. 18, note.

19. Some traces of ink after (*τάλ.*) *ι* may be accidental.

27. *σιτολόγοι* occur in the middle of the fourth century in P. Amh. 139 and 140, and are mentioned in a papyrus dated by Vitelli as late as the fifth or sixth century (P. Flor. 78).

30. In a Rainer papyrus cited by Wessely, *Ein Altersindizium im Philogelos*, p. 42, 4 talents a pound are paid for *σίππιον*.

32. *χερριψιστον* perhaps = *χειρόψηστον*, which, however, does not occur and is a rather far-fetched epithet. A short oblique stroke passing through the tails of each *ρ* seems to be meaningless; the second *ρ* might be read as *β*.

34. *ἄνηστος* as an attribute of *σίππιον* is intelligible, though the form does not appear to occur elsewhere. There is no sign of abbreviation, so that perhaps *ἀνήστο⟨υ⟩* should be read.

1289. PRIVATE ACCOUNT.

18·6 × 11 cm. Fifth century.

A list of articles with their prices, which are reckoned apparently in myriads of drachmae.

χμγ
Λόγος Ἀρποκρατίωνος·
ζωμάριστρα δ *μ(υριάδες ?) υο,*
μάχερα στρογ⟨γ⟩ύλα γ *μ(υρ.) ρκ,*
ψαλιδίων ε *μ(υρ.) σν,*

ψαλίδι(α) μεγάλα β μ(υρ.) ρν,
μαχέρου α μ(υρ.) λ,
μανιακῶν κ[ ] μ(υρ.) υν,
σιμαριδίου κεντίν̣[ο]υ α μ(υρ.) υν,
κηάθια κδ μ(υρ.) ,ασ,
γί(νονται) ὁμοῦ μ(υρ.) ,γρκ.

καὶ ἀπὸ παληοῦ λόγου μ(υρ.) ,ασε,

καὶ κηαθίων μεγάλων ιγ μ(υρ.) ,ανδ,

ἔχι δὲ ἀπὸ τοῦ λόγου τούτων μ(υρ.) ,γφκ.

On the verso

λοιπὸν ἔχω μ(υρ.) ,αωξ.

4. l. μάχαιρα; cf. l. 7. 10. l. κνάθια; so in l. 13. 12. l. παλαιοῦ.

'Account of Harpocration: 4 ladles 470 myriads, 3 curved knives 120 myr., 5 pairs of scissors 250 myr., two large pairs of scissors 150 myr., 1 knife 30 myr., 2[.] necklets (?) 450 myr., a . . . 450 myr., 24 cups 1,200 myr., total 3,120 myr. From the old account 1,205 myr., 13 large cups 1,054 myr.; on account of these he has 3,520 myr. I have left 1,860 myr.'

3. ζωμαριστρα = ζωμάρυστρα, a form occurring in Schol. Aristoph. *Ach.* 244.
μ(υριάδες): the abbreviation consists of an μ with a horizontal stroke above it. Of this μ(υριάς) seems to be the most probable resolution, in spite of the largeness of the resulting figures.
4. μάχερα is formed from an abnormal form μάχαιρον; cf. l. 7.
8. μανιάκης commonly means a necklace or bracelet (cf. e. g. **1273**. 7), but since 20 or more are here concerned and the price as compared with the other items is not particularly high, the word may have a sense like that attested by Phavorinus τὸ τοῦ ἱματίου περιστόμιον.
9. σιμαρίδιον is apparently unknown. For κεντίν[ο]υ cf. **922**. 11, where the word occurs as an epithet of a horse; κεντητ[ο]ῦ is a less suitable reading.
14. ἔχι: sc. Ἁρποκρατίων?

1290. List of Articles.

14·2 × 8·5 cm. Fifth century.

A short list of utensils and other articles, the names of several of which are obscure.

Σάμαθον ελ . [. .
κακκάβιον α,

κουκούμιον α,
τυγάνιον α,
τρικέλλαρον α,
ἄκιον α,
φουλβιναν β,
λοχίδιν α,
σιτλίον α,
ἄγιον χρ( ) α.

1. *σάμαθον* remains unexplained. The next word was perhaps ελε[ου for ἐλαί[ου.
2. The diminutive form *κακκάβιον* is cited from Eubulus in Athen. p. 169 c.
3. *κουκούμιον*: cf. **1160**. 3, note.
4. *τυγάνιον* is for *τυκάνιον*, a threshing-instrument. Possibly the form in Hesych. *τυτάνη* may have come through *τυγάνη*.
5. *τρικέλλαρον* is apparently unknown in Greek as well as Latin.
6. *ἄκιον* is perhaps derived from *ἀκή*, *ἀκίς*. According to Hesychius *ἀκί* was the name of a plant, but that would be out of place in this context. A misspelling of *ἀγγεῖον* is more probable; cf. l. 10, note, and l. 4.
7. *pulvinus* is apparently the word meant; cf. P. Gen. 80. 13 *φουλβιν α*.
8. *λοχίδιν*: again unknown.
9. *σιτλίον* is a diminutive of *situla*, a bucket.
10. *ἄγιον* is not very satisfactory, since there is no obvious substantive for *χρ( )*, of which *χρ(υσοῦν)* is the natural expansion. Perhaps, then, *αγιον* is for *ἀγγεῖον*; cf. e. g. **1289**. 4, where *στρογυλα* is written for *στρογγύλα*.

(*g*) PRIVATE CORRESPONDENCE.

1291. Letter of Zoïs.

4·8 × 8·2 cm. A. D. 30.

A short letter from Zoïs to her brother Ischyrion, who is probably identical with the Ischyras in **1292**, another letter found at the same time; cf. e. g. **119**, where the writer calls himself Theon in l. 1 and Theonas in l. 18, and **1269**. 14 and 34, notes.

Ζωὶς Ἰσχυρίωνι τῶι ἀδελφῶ
χαίρειν.
οὐδ[εί]ς μοι ἤνεγκεν
ἐπιστολὴν περὶ ἄρτων,

ἀλλ' εὐθέως, ἡ ἔπεμ-
ψας διὰ Κολλούθου
ἐπιστολήν, εἰδοὺ ἀρ-
τάβηι σοι γίνεται. ἐὰν
δὲ θέρης εἰς Ἀλεξάν-
δρεα(ν) ἀπελθεῖν, Ἀπολ-
λὼς Θέωνος ὑπάγει
αὔριον. ἔρρω(σο).
(ἔτους) ιζ Τιβερίου Καίσαρος Σεβαστοῦ
μη(νὸς) Νέου Σεβα(στοῦ) κθ.

On the verso

Ἰσχυρίωνι.

3. η of ηνεγκεν corr. from ε. 5. l. εἰ. 9. l. θέλῃς.

'Zoïs to Ischyrion her brother, greeting. No one has brought me a letter about the bread, but if you send a letter by Colluthus, an artaba will come to you immediately. If you wish to depart for Alexandria, Apollos son of Theon is going to-morrow. Good-bye. The 17th year of Tiberius Caesar Augustus, the 29th of the month Neus Sebastus. (Addressed) To Ischyrion.'

5. η is more likely to be meant for εἰ, as often, than ἦ.

1292. Letter of Hermogenes.

11·5 × 7·3 cm. About A. D. 30.

A short letter from Hermogenes to his brother, asking for two hundred jars, and stating that he had sent some money and was prepared to supply wood for the transport of a water-wheel. The papyrus was found with **1291**, which is dated in A.D. 30, and is probably addressed to the same correspondent.

Ἑρμογένης Ἰσχυρᾶτι τῶι
ἀδελφῶι χαίρειν.
εὖ [π]οήσεις ἐμβα-
λόμενός μοι κενώ-
ματα διακ[ό]σια,
ὡς σὲ καὶ πρὶν ἠρώ-
τησα. ἔχεις δὲ
τὰς διὰ Σαρᾶτος ἀργ(υρίου) (δραχμὰς) ις,

καὶ ἔδωκα Ἑρμᾶτι δο̣ῦ̣ναί
σοι (δραχμὰς) ιβ.
ἐὰν δὲ χρέαν ἔχῃ(ς) μάλ̣ι̣σ̣τ̣[α
ξυλαρίων· δύο ἵνα μο̣ι̣ τ̣ὸ̣ν̣
τροχὸν τῆς μηχανῆς κα-
τενέγκῃς, δι̣[ὰ] . . . . ἀνε-
νεχθήσεταί σ[οι.] τὰ δ' ἄλλα
ἔρρω(σο).

On the verso

τ̣ῷ̣ι̣ φ̣ι̣λ̣τ̣ά̣τ̣ῳ̣ι̣ Ἰσχυρᾶτι.

9. *o* of δουναι corr. from *ι* (?).

'Hermogenes to Ischyras his brother, greeting. Please put on board for me two hundred empty jars, as I asked you before. You have the 16 drachmae of silver by Saras, and I have given Hermas 12 drachmae to give you. If you specially require two pieces of wood to bring down to me the wheel of the machine, they shall be brought up to you by . . . For the rest, good-bye. (Addressed) To my dearest Ischyras.'

1293. Letter of Theon.

23·9 × 9·2 cm. A. D. 117–38.

A letter from a son to his mother concerning the dispatch of oil and other articles. The reigning emperor whose name has been lost in l. 37 was most probably Hadrian.

Θέων [Φιλ]ουμένῃ τῇ μητρὶ
χαίρειν.
πρὸ τῶν ὅ[λων] εὔχομαί σε ὑγιαί-
νειν σὺν τῷ πατρί μου. κόμισαι
παρὰ Σαρᾶτος Μάρκου ἐλαίου ἀφροδ(ισιακοῦ)
καλοῦ μετρητὰς τέσσαρας ἥμισυ·
κομισαμένη οὖν δήλωσόν μοι.
ἐὰν δὲ μὴ λαμβάνω ἐπιστολὰς παρ' αὐ-
τοῦ περὶ τῆς ποσότητος τῶν ἐλαίω(ν)
ὧν κομίσι ὑμεῖν, ⟨πέμψειν ?⟩ οὐ μέλλω. ἔδει
αὐτῶι διδῶναι ὁσι οὐκ ἔ̣στ' αὐτὸς
Σαρᾶς, ἀλλὰ ἄλλος ξένος ἐστὶν οὗ δεῖ

με πισθῆναι ὡς ἐσχήκατε· ὥσ-
τε του λοιποῦ γράφεται, τῶν γὰρ
πρώτων τεσσάρων ἡμίσους ἐπιστολὴν
οὐκ ἔσχον. τοῦτο οὐχ ἕνεκα ἡμῶν
ποιῶ ἀλλὰ ἕνεκα τῶν καμηλειτῶν,
μὴ θελήσῃ τις ἀφεῖναι μέρος
μὴ ἐνένκας. λέγει μοι Σαρᾶς Ἔασον
τοὺς ἄλλους πέντε μετρητὰς περὶ
ὧν γράφεις εἰς τὸ ἄλλο ἀγώγιον· ἐὰν
δὲ μὴ εὕρω τὸν βαστάζοντα, ἐάσω
αὐτό. ἔπεμψα Ἀπολλωνίωι τῶι ἀδελ(φῷ)
εἰς βαφὴν ἐρ[ί]δια, ἐπειδὴ ὑστερῶ
τέταρτα δ[ύ]ο, καὶ οὐκ ἔφθακαν
κατα[γαγεῖν (?)] διὰ τὸ τὰς ἡμέρας
[. . . . . ϵ]ἶναι. ἔγραψα αὐτῶι
[. . . . . .]α εἰ μὴ σύ μοι αὐτά
[. . . . . .]αν πέμψω σοι. κόμισαι
[παρὰ Σαρᾶτος] Μάρκου σφυρίδια δύο ἐσφρα(γισμένα)
[. . . . . .] σοὶ ἓν καὶ Πλουτάρχῃ τῇ
[. . . . . ἕν. κό]μισαι καὶ παρὰ Ἀπολλωνίο(υ)
[. . . . . .] . ιδιο(ν) ἀφροδισιακὸν
[. . . . . .] αὐτῶι φοινι{ν}κ( ).
[ἔρρ]ω(σο).
[ἔτους . . . . . Α]ὐτοκράτορος Καίσαρος
[Τραιανοῦ Ἀδριανοῦ Σϵ]βαστοῦ Ἐπεὶπ λ.
[. . . . . τοῖς ἀ]δελφοῖς παρὰ Κάστωρο(ς)
[. . . . . .] . . . χω( ) ἀφροδ(ισιακ) ἓν σφ(υρίδιον) ἐσφραγ(ισμένον)
[. . . . . .] . Ψατρῆτος υἱοῦ

At right angles along the left-hand margin

Κολλούθου Φαλοῦ(το)ς λεγομένου σφαίρας δέκα. ὄψωμαι πάλιν τίς σοι
βαστάξει ἀλ[λὰ 23 letters
θέλω πέμπειν ὑμεῖν πάντα, ἀλ⟨λ'⟩ οὐκ ἔχω τὸν βαστάζοντα.

On the verso

εἰς Τα . π( ) [τ]οῦ Ἀπολλωνοπ(ολίτου) Φιλουμένῃ τ[ῇ μητρί.

11. l. διδόναι, and ὅτι or ὡς for οσι (?). 12. l. ᾧ for οὗ. 14. l. γράφετε.
38. l. Κάστορος. 41. l. ὄψομαι. 42. ο of ουκ corr. for λ.

'Theon to his mother Philumene, greeting. Before all else I pray for your health and that of my father. Receive from Saras son of Marcus four and a half metretae of fine aphrodisiac oil; and having done so let me know. If I do not get letters from him about the amount of the oil which he brings to you, I do not intend to send it (?). You ought to have given him a letter, because it is not Saras but another stranger whose word I have to take that you have received it; so in future write, for I have had no letter about the first four and a half metretae. I do this not on our account but on that of the camel-men, lest one of them should want to leave part behind and not bring it. Saras says to me, "Let the other five metretae about which you write wait for the other load," and if I cannot find a carrier, I shall do so. I sent my brother Apollonius some wool to be dyed, since I want two quarters (?) and they have not been prompt in bringing it (?) because the days are . . . I wrote to him . . . Receive from Saras son of Marcus two sealed baskets . . ., one for you, and one for Plutarche my . . . Receive in addition from Apollonius . . . Good-bye.' Date, postscripts, and address on the verso.

5. ἀφροδ(ισιακόν): cf. ll. 33, 39. The meaning of the word here is obscure; was it used like the Latin *venustus*?

10. It seems more probable that an infinitive has dropped out after ὑμεῖν than that κομισι is for κομίσαι and that the preceding ων is a repetition of the termination of ἐλαίω(ν). A verb in place of ὑμεῖν is hardly to be obtained.

11. There must be another error here. To suppose that οσι stands for ὅτι or ὡς seems to be the simplest remedy. The σ has apparently been altered, but ὅτι cannot be read.

13. It is noticeable that the oil was sent to the Apollinopolite nome (l. 43) overland and not by water. The nome referred to is doubtless the Apollinopolites Parvus (Heptacomiae).

24–5. ὑστερῶ should take a genitive, but to place a comma before τέταρτα and construct the latter with ἐρ[ί]δια gives no sense. τετάρτα⟨ς⟩ should perhaps be read; the τέταρτον was a liquid measure (*quartarius*).

33. Perhaps σφυ]ρίδιον.

43. Ταν(ναῖθιν) (cf. P. Giessen 51. i. 25) is unsuitable. Cf. the note on l. 13.

1294. LETTER TO DIDYME.

19·6 × 18·9 cm. Late second or early third century.

A letter in a rather large cursive hand from a man whose name is lost to his sister, announcing the dispatch of various articles. Pauses in the sense are indicated by blank spaces after χείλωμα in l. 5, ἄρον in l. 8, σαπῇ in l. 13, λήμψῃ in l. 14, and μοι in l. 16.

[. . . . . .] *Διδύμηι τῆι ἀδελφῆ*
[ ] *καὶ κυρίαι χαίρειν.*
[*κόμισαι παρὰ τοῦ δού*]*λου τοῦ στρατηγοῦ χειλωμάτιον*

[. . . . . .]ν ἐν ᾧ δύο τετραδέρματα καὶ ἱμάτιο⟨ν⟩
[. . . . . .] . ατευο καὶ χείλωμα, καὶ παρὰ Διδύμου
τ̣[ο]ῦ ναυτικοῦ πανάριον ἐν ᾧ ὑάλαι λάγυνοι δ ὕγειαι
καὶ ἱμάντα δεδεμένον εἰς τὸ πανάριον καλὸν καὶ γ
σικάρια· ἐξ αὐτῶν σεαυτῇ ἓν ἆρον. καὶ παρὰ Κ̣άρπου
τοῦ [[δ̣ο̣ύλου]] Κλέωνος κόμισαι τὸ τοῦ παναρίου κλειδίον.
[ἐὰν δὲ σὺ] μὴ δυνηθῇς ἀνοῖξαι τὸ πανάριον, δυσκό-
[λως γὰρ ἀνοί]γεται, δὸς τῷ κλειδοποιῷ καὶ ἀνοίξει σοι
. [. . . . . μελη]σάτω δέ σοι τῶν ἐν τῷ χειλώματι ἵνα
μὴ σαπῇ. μὴ ὀλιγοψύχει δὲ [π]ερὶ τοῦ ἐνοικίου,
εἰσάπαξ γὰρ αὐτὸ λήμψῃ. π[ερ]ὶ πάντων τούτων εἰ
ἐκομίσω δήλωσόν μοι διὰ τοῦ [ν]αυτικοῦ, ἐὰν δέ τι-
νός σοι χρεία ᾖ{ν}, δήλωσόν μοι. ἀσπάζο(μαι) Ταυσεῖριν τὴν θυ[γ]ατ(έρα)
καὶ Σαραπᾶν. ἔρρω[σο, ἀδ]ελφή.
[. . . . . .] . κ.

On the verso

Δι[δύμῃ.

4. ἵματιο Pap. 6. First α of ναλαι corr. from λ (?). 7. ἵμαντα Pap. 12. ἵνα Pap. 15. The vertical stroke of κ in ναυτικου rewritten.

'. . . to the lady Didyme his sister, greeting. Receive from the slave of the strategus a . . . chest containing two parchment quaternions and a cloak . . . and a box, and from Didymus the sailor a bread-basket containing 4 glass flasks in sound condition, and a good strap tied to the basket, and 3 knives; of these take one for yourself. And from Carpus son of Cleon receive the key of the bread-basket. If you cannot open the basket yourself, for it opens with difficulty, give it to the key-maker, and he will open it for you . . . Take care of the things in the box lest they rot. Do not lose heart about the rent, for you will get it once for all. Tell me through the sailor about all these things, whether you have received them, and if you require anything, let me know. I salute Tausiris my daughter and Sarapas. Good-bye, sister. . . . 20th. (Addressed) To Didyme.'

3. χειλωμάτιον and χείλωμα (ll. 5, 12) are, as l. 12 shows, receptacles of some kind and may be connected with χηλός. It is strange that a χείλωμα should be contained in a χειλωμάτιον.

4. Possibly [ἐσφραγισμένο]ν; cf. e. g. **1293**. 30, 39. τετράδερμον in the sense of quaternion occurs in *Martyrium Petri Alex.* p. 212. ιματιο at the end of the line may be either for ἱμάτιον or a compound word.

5. How] . ατευο is to be emended is obscure owing to the lacuna.

6. The form ὕγιος is cited in Stephanus from a glossary. λάγυνος is fem. also in B. G. U. 1095. 19.

1295. Letter of Tasoïs.

14·8 × 11·5 cm. Second or early third century.

A letter from a woman complaining that her correspondent Dionysius was attempting to alienate her son, who apparently was in his charge, and threatening to remove the boy from Dionysius' influence.

Τασόις Διο[ν]υσίωι τῶι τιμ[ι]ωτά-
τωι χαίρειν.
ἰδοὺ μὲν ἐγὼ οὐκ ἐμιμησάμην σε
τοῦ ἀπ⟨οσπ⟩ᾶν τὸν υἱόν μου, ἐὰν δὲ μέλ-
λῃς οὕτω αὐτῷ ἐπιτιμᾶν, Πτολε-
μαῖ[ο]ν πέμψασα ἀποσπάσ[ω] αὐτόν.
ὅτε ὁ πατ[ὴ]ρ αὐτοῦ ἐτελεύτησεν
ἔδωκα [ὑ]πὲρ αὐτοῦ (δραχμὰς) Ἀτ καὶ ἀν-
άλωσα αὐτῷ ϵ[ἰ]ς ἱμάτια (δραχμὰς) ξ.
δέο οὖν, μὴ ἀνάπειθε αὐτὸν τοῦ
ἐκτός μου ϵ[ἶ]ναι, ἐπεὶ ἄρασα αὐτὸν
ἐνέχυρον θήσω εἰς Ἀλεξάνδρι-
αν. καλῶς οὖν ποιήσεις πέμψα[ς
μοι διμήνου ὀψώνιον διὰ το[ῦ
ἀναδιδόντος σοι τὸ ἐπιστόλιον
καὶ τὸ ἱμάτιον, καὶ δήλωσόν μοι
πόσου χαλκοῦ δέδωκες αὐτῶι
καὶ εἰ ἐκομίσω τὸ ἱμάτιον.
πέμψον τὸ μαφόρτιον τῷ ἀδελ-
[φ]ῷ σου.
ἔρρωσο.

On the verso

Δ[ιο]νυ[σί]ωι ἀπὸ Τασόιτος.

4. *νϊον* Pap. 10. l. *δέομαι*. 15. *s* of *αναδιδοντος* written above *ν* and *σ* of *σοι* corr. 17. l. *πόσον χαλκόν*.

'Tasoïs to her most esteemed Dionysius, greeting. See, I have not imitated you by taking away my son, but if you intend to blame him in this way, I shall send Ptolemaeus

and take him away. When his father died, I paid on his behalf 1,300 drachmae and expended on clothes for him 60 drachmae. I therefore beg that you will not persuade him to desert me, or I shall take him away and put him in pledge at Alexandria. So please send me a payment for two months through the bearer of this letter and the cloak, and let me know how much money you have given to him and whether you have received the cloak. Send the veil to your brother. Good-bye. (Addressed) To Dionysius from Tasoïs.'

12. What exactly the writer intended by this threat is not clear. Perhaps she contemplated a loan on the security of her son's services, which might be engaged in lieu either of the principal or the interest of the debt; cf. e. g. Wessely, *Führer P. E. R.* No. 433, P. Flor. 44, Tebt. 384, Lewald, *Zur Personalexekution*, pp. 14 sqq.

1296. Letter of Dius.

15·8 × 10 cm. Third century.

A letter from a son to his father, assuring him that his studies were proceeding satisfactorily. Cf. the good advice given by a father to his son in 531. 9–12.

Αὐρήλιος Δῖος Αὐρηλίῳ Ὡρείω-
νι τῷ γλυκυτάτῳ μου πατρὶ πολλὰ
χαίρειν.
τὸ προσκύνημά σου ποιῶ καθ' ἑκάστην
ἡμέραν παρὰ τοῖς ἐνθάδε θεοῖς. ἀμερί-
μνη οὖν, πάτερ, χάριν τῶν μαθημάτων
ἡμῶν· φιλοπονοῦμεν καὶ ἀναψύχομεν,
καλῶς ἡμε[ῖ]ν ἔσ̣τ̣α̣ι̣. ἀσπάζομαι τὴν μη-
τέραν μου Ταμιέαν καὶ τὴν ἀδελφήν μου
Τνεφερουῦν καὶ τὴν ἀδελφήν μου Φιλοῦν,
ἀσπάζομαι καὶ τὸν ἀδελφόν μου Πατερμοῦ-
θιν καὶ τὴν ἀδελφήν μου Θερμοῦθιν,
ἀσπάζομαι καὶ τὸν ἀδελφόν μου Ἡρακ(λ)
καὶ τὸν ἀδελφόν μου Κολλοῦχ(ιν), ἀσπάζομαι
τὸν πατέραν μου Μέλανον καὶ τὴν μητέ-
ραν μου Τιμπεσοῦρ(ιν) καὶ τὸν υἱὸν αὐτῆς.
ἀσπάζαιται ἡμᾶς πάντ̣ε̣ς Γ̣αία,
ἀσπάζαιται ἡμᾶς πάντ̣ε̣ς ὁ π̣α̣τ̣ή̣ρ̣ μ̣ο̣υ̣
Ὡρείων καὶ Θερμοῦθι̣ς̣.

20 ἐρρῶσθαί σαι εὔχομαι, πάτερ.

On the verso

ἀπόδ(ος) Α(ὐρηλίῳ) Ὡρείωνι ἀπὸ Δίου υἱοῦ.

5. l. ἀμερίμνει. 6. μαθηματῶ Pap. 8. ω of καλως above ο, which is crossed through. 16. νῖον Pap. 17. l. ἀσπάζεται ὑμᾶς; so in l. 18. γαῖα Pap. 20. l. σε.

'Aurelius Dius to Aurelius Horion my sweetest father, many greetings. I perform the act of veneration for you every day before the gods of this place. Do not be anxious, father, about my studies; I am industrious and take relaxation: all will be well with me. I salute my mother Tamiea and my sister Tnepherous and my sister Philous, I salute my brother Patermouthis and my sister Thermouthis, I salute my brother Heracl . . . and my brother Kollouchis, I salute my father Melanus and my mother Timpesouris and her son. Gaia salutes you all, my father Horion and Thermouthis salute you all. I pray for your health, father. (Addressed) Deliver to Aurelius Horion from his son Dius.'

15. This papyrus provides a good illustration of the loose use of πατήρ, μήτηρ, &c., at this period; besides Horion, who was no doubt his real father (cf. l. 21), the writer refers to two other men as 'father' (ll. 15, 18), and he speaks of two women as 'mother' (ll. 8, 15); cf. e. g. **1300**. 8, P. Giessen I. iii, p. 53[1]. The true relationship of all the 'brothers' and 'sisters' mentioned may also be questioned.

1297. Letter of Sarmates.

24 × 9·3 cm. Fourth century.

A letter announcing the dispatch of various articles and asking for others to be sent. The spelling and grammar are remarkable.

Σαρμάτης ἰδίῳ Διοσκόρῳ.
ἀπέστιλά σοι διὰ Ἄμμωνος
τοῦ ἱερέους[[ς]] μάριον
ἐλαίου, ἄψαι αὐτῶ κεῖται,
καὶ διὰ τῶ ἀδελφῶ Θεο-
δώρου σφυρίδια τέσ⟨σαρα⟩,
ἄ[ψ]αι αὐτὰ κεῖται, καὶ
προ . ε̣ινάριον ἐλαίου,
ἀνικαλύψαι αὐτὸν καὶ
φάγαι, καὶ σπατίον οἴνου,
πιε[ῖ]ν αὐτὸν εἰς τὴν εἰορ-
τήν, καὶ διὰ Ἴλιτος σφυ-
ρίδιον ἕν, ἄψαι αὐτὸν κεῖ-
ται. ἐὰν καταλάβῃ Θεό-

δωρος ἐκεῖ, δεῦ⟨ρο⟩ μετ' αὐ-
τοῦ καὶ ἔνεγκε{ν} τοὺς
ἄμητας ἐρχόμενος καὶ
τὸ ξελεγνον, οὐ τὸ χαρ-
τάρειν. . . . . .
. . . . .
ἐρρῶσθαι εὔχομαι.

On the verso

ἀπ(όδος) τῇ μητρὶ καὶ πατρί μου
Σαρμάτης.

1. ἴδιω Pap. 3. l. ἱερέως. 4. l. αὐτό. 5. l. τοῦ ἀδελφοῦ. 9. l. ἀνακαλύψαι. 10. l. σπαθίον. 11. l. ἑορτήν. 18. ο of το corr. from α.

'Sarmates to his own Dioscorus. I sent you by Ammon the priest a *marium* of oil, which is meant for you to burn, and by my brother Theodorus four baskets, which are for you to burn, and a . . . of oil for you to uncover and eat, and a *spathium* of wine for you to drink at the festival, and by Ilis one basket for you to burn. If Theodorus reaches you there, come here with him and bring the milk cakes when you come and the . . ., not the papyrus. I pray for your health. (Addressed) Deliver to my mother and father from Sarmates.'

3. μάριον is an apparently otherwise unattested diminutive of μάρις.

7. ἄ[ψ]αι appears to imply that the σφυρίδια contained oil. Cf. ll. 12–13.

8. προ . ειναριον must be a vessel or measure of some kind. If the ε is right, there is barely room for a preceding π, or the word might possibly be derived from προπίνη (*popina*).

10. For the infin. φάγαι cf. e. g. P. Tor. i. 5. 27 μετῆλθαι, B. G. U. 250. 8 ἐπενέγκαι. Analogous forms in the personal endings of the aorist are common.

14. καταλάβῃ: cf. P. Giessen 103. 8, 22, Wilcken, *Chrest.* 297. 6, note.

18. ξελεγνον is another obscure word. ὕπου might be read instead of -ον οὐ, but the previous letters then become very difficult, especially as there can be little doubt that το has been altered from τα, not vice versa.

19–20. χαρτάρειν is followed by some unintelligible writing, which is unlike shorthand and suggests rather a cipher. The characters are, in l. 20 F, L, d, o, I, Latin cursive s, a sign resembling that for 4 obols, o, Latin cursive c with long oblique head, cursive s, and the 4-obol sign again, σ, ο, and in l. 21 σοπλω. Cf. 90. 6–7.

1298. Letter of Ammon.

11·1 × 11·5 cm. Fourth century.

An incomplete letter from a man to his friend, complaining of the treatment which he had received in a transaction concerning some wine, and inviting sympathy or assistance. The writing is across the fibres of the verso, the recto being blank.

Τῷ δεσπότῃ καὶ ἀσυνκρίτῳ
καὶ παραμυθίᾳ τῶν φίλων Γο-
νατι Ἄμμων χαίρειν. πρὸ παν-
τὸς εὔχομε τῷ κυρίῳ θεῷ πε-
ρὶ τῆς ὁλοκληρίας σου καὶ τῶν
φιλτάτων σου. ἐγὼ μόνος πά-
νυ ἐμαυτὸν τηρῶν ὑπὲρ τὸν ἀσ-
φαλὴν πᾶσε ἑ λέσχε τοῦ κόσμου
περὶ ἐμὲ γίνοντε. σὲ γὰρ μόνον
ἔχω μάρτυρα πῶς ὁ Γοῦνθος δρα-
ξάμενός μου ἠνίκα Κάσστωρ ὁ τοῦ
Δαμοσστράτου ἐπιμελητὴς ὢν
τοῦ οἴνου ἀπέσστιλέ μοι ὁ Γοῦνθος
ἀποχὴν οἴνου σπαθίων ξς,
ὑπὲρ Τρωίλου λς, ἐμοῦ κβ, Δίου
η, καὶ ἐμοῦ παραγεναμένου ἐν
τῷ Ὀξυρεχίτῃ ὑπελόγησέ μοι
ἑκάστου σπαθίου (τάλαντα) ζ, ὅπερ σὺ τού-
του μεσίτης ἐτ . . . . ς ὅτι ε . .
. . . . . .

On the verso

τῷ κ]υρίῳ μου ἀδελφῷ
Γο]νατᾷ Ἄμμων.

2. l. Γονατᾷ. 4. l. εὔχομαι. 6. l. μόνον? 7. ὕπερ Pap. 8. l. πᾶσαι αἱ λέσχαι. 9. l. γίνονται. 17. l. Ὀξυρυγχίτῃ. ὑπελογησε Pap.

'To my incomparable master, the consolation of his friends, Gonatas from Ammon, greeting. Before all else I pray to the Lord God for the prosperity of yourself and those dearest to you. I have been keeping myself quite alone beyond the point of safety, and all the vain talk of the world besets me. For I have only you to witness how Gunthus laid hands on me when Castor son of Damostratus, superintendent of wine—Gunthus sent me a receipt for 66 *spathia* of wine; for Troïlus 36, for me 22, for Dius 8, and when I came to the Oxyrhynchite nome he charged me for each *spathium* 7 talents, which you being the intermediary in this . . . (Addressed) To my lord and brother Gonatas from Ammon.'

11–13. The conjunctival clause is left incomplete. For the doubling of the σ in Κάσστωρ &c., cf. e. g. the hexameter fragment edited by Goodspeed in *Chicago Lit. Pap.*, where σσ is especially common before τ.

18. In papyri of the middle of the fourth century cited by Wessely, *Altersindizium im Philogelos*, p. 35, a σπαθίον of wine is priced at 20 and 25 talents.

1299. Letter of Psaïs and Syra.

24·5 × 18·1 cm. Fourth century.

A letter to a son from his parents, giving news of their health and of their preparations for his arrival.

Κυρίῳ μου υἱῷ Ἰσίων⟨ι⟩ Ψᾶεις καὶ Σύρᾳ
πολλὰ χαίρειν.
πρὸ μὲν πάντων εὔχομαί σοι ὑγιένειν καὶ ὁλοκληρεῖν παρὰ τῷ κυρίῳ θεῷ· ἀσπάζεταί σοι πολλὰ Θῶνις ὁ ⟨ἀ⟩δελφός σου. ἔπιτα ἀπὸ τοῦ νέω ἔτους πολλὰ ἐνοσούμην, ἀλλὰ εὐχαριστῶ[μ]εν τῷ θεῷ ὅτι ἐπαυμένην ἐσμέ⟨ν⟩, καὶ μέχρι τούτου οὐκ ἐθύκαμεν τὰ χυρίδια. προσδοκοῦμέν σοι ὅτι ἔρχε[ι.] οἶδας ὅτι ⟨ὑ⟩πὲρ σ⟨ο⟩ῦ οὐκ{κ} ἐταριχεύσαμεν γαρηρά, ἐφ' ἔτος δ[ὲ] ἐποιήσαμεν καὶ ἐὰν γένηται, ἐτυμάσο αὐτὼ ἕως ἔρχῃ. καθὼς ἐνετιλά{ν}μην σ[ο]ι [περ]ὶ λωβιν μαχερῶν καὶ περὶ πιπεράδιον. ἀσπάζεταί σ[οι] ο⟨ἱ ἀ⟩δελφοί σου Ὡρίων καὶ Ἡραΐσκου, ἀσπάζεται σοι Ἀν[. . .]ν καὶ τὰ τέκνα αὐτῆς, ἀσπάζεται σοι Ταχῶ[ις] καὶ ὁ ἀνὴρ αὐτῆς, ἀσπάζεται σοι Τριάδελφος καὶ ἡ σύνβιος αὐτοῦ καὶ τὰ τέκνα αὐτοῦ. ἀσπάζομαι Κάμοκον καὶ τὸν οἶκον αὐτοῦ, ἀσπάζομαι τὸν Ἐψάτην καὶ τὴν σύνβιον αὐτοῦ σὺν τοῖς τέκνοις, ἀσπάζομαι Ἀτρῆν καὶ Ψέκη καὶ τοὺς ἡμῶν πάντα⟨ς⟩ κατ' ὄνομα.

ἐρρῶσθαι ὑμᾶς εὔχομαι
[ε]ἰς πολλοὺς χρόνους. Ἀθὺρ ι.

On the verso

ἀπόδ(ος) Ἰσίωνι . ρα . . . π(αρὰ) Σύρα καὶ Ψᾶεις γονεῦσι.

1. υἱω Pap. 3. l. σε ὑγιαίνειν. 5. l. νέου. 6. l. εὐχαριστοῦμεν . . . πεπαυμένοι. ι of μεχρι rewritten. 7. l. οὐ τεθύκαμεν τὰ χοιρίδια. 9. l. ἑτοιμάσω αὐτό. 10. μα of μαχερων inserted above the line; l. μαχαιρῶν. 11. l. ἀσπάζονταί σε; so in ll. 12, 13. ηραϊσκου (κ corr. from ο) Pap. l. Ἡραΐσκος. 21. l. Σύρας καὶ Ψάιτος γονέων.

'To my lord and son Ision from Psaïs and Syra, many greetings. Before all else I pray to the Lord God for your health and prosperity; Thonis your brother sends you

many salutations. Next, since the new year we have been very ill, but we give thanks to God that we have recovered; and up to the present time we have not sacrificed the pigs. We are expecting you to come. You know that on your account we have not salted any fish, but we have made the pickle yearly, and, if possible, I will prepare it for your coming. Do as I told you about the . . . of knives and the pepper. Your brothers Horion and Heraïscus salute you, An . . . n and her children salute you, Tachosis and her husband salute you, Triadelphus and his wife and children salute you. I salute Kamokos and his household, I salute Hepsates and his wife with their children, I salute Hatres, Pseke, and all our friends by name. I pray for your long-continued health. Hathur 10. (Addressed) Deliver to Ision . . . from his parents Syra and Psaïs.'

7. *ἐθύκαμεν*: cf. l. 6 *ἐπαυμένην*. But only the bottom of the supposed *κ* of *οὐκ* is preserved and there may have been some correction.

8. *γαρηρά* is apparently novel, but cf. e. g. *ταριχηρός*.

9–10. *καθώς κτλ.* does not connect at all well with what precedes and is better taken as an independent sentence, the main verb being unexpressed, but easily understood. *λωβιν* is obscure; *λώπιον* would not suit this context. The preceding [*περ*]*ί* is required to balance *περὶ πιπεράδιον*. The latter diminutive form does not seem to occur elsewhere.

1300. Letter of Peter.

9·9 × 31·1 cm. Fifth century.

A badly spelled letter from a son to his mother asking that various articles might be sent to him, and making other requests. The words *χαί(ρειν)* in l. 2 and *ἐρροσθαί σε πολλοῖς χρόνοις* (sc. *εὔχομαι*) in ll. 8–10 were written in a different hand, no doubt by the sender himself, before the vacant spaces originally left in these lines were filled in by the insertion of the reference to Theon, and the request for a veil and hood.

χμγ

Τῇ κυρίᾳ μου τιμιοτάτῃ καὶ ἐναρέτῃ ⟨μη⟩τρὶ Μαρίᾳ ὁ υἱὸς Πέτρος ἐν κ(υρί)ῳ θ(ε)ῷ χαί(ρειν).

εὐκερίαν εὑρων διὰ τούτον μου τῶν γραμμάτων τὰ πολλὰ προσαγορεῦσαί σε ἅμα καὶ τοῦ ἀδελφοῦ Θέωνι καὶ τῇ κυρίᾳ μου

ἀδελφῇ Πλουσῃ καὶ τῶν γλυκητάτον μου ἀδέλφιον Ἡραεὶν καὶ Νόννᾳ καὶ Ὁμαίᾳ καὶ Φοιβάμ-

μων⟨ι⟩ κατ᾽ ὄνομα. θέλησον οὖν, κύρα μήτηρ, ἀποστῖλέ μη τὰ ολοιαρα καὶ τὰ κρηκία. μὴ

ἀμελήσις οὖν ἀποστῖλέ μη αὐτὰ διὰ Ἀθανασίου. πολλὰ προσαγορεύο τὸν κύριόν μου

τὸν ἀδελφὸν Ἀθανάσιον τὸν καμαλάριον τοῦ Ἀβέλου ἀλ⟨λ⟩ὰ καὶ τοῦ Δωροθέου, πολλὰ

προσαγορεύο τὴν μητέραν μου Κηριλλοῦν. ἐρροσθαί σε θέλησον οὖν, κύρα μήτηρ, ἀγο-
ράσε μη ἓν φακηάριν παχὴν εἰς τὸν χημο- πολλοῖς -ν καὶ θέλ[η]σον λαβῖν τὸ κούκλιν
τὸ Αὐασιτικὸν παρὰ Πέτρου τοῦ υἱοῦ Ἐσοὺρ χρόνοις εἶνα φο[ρῶ τοῦτ]ο ἐρχόμενος.

On the verso

ἀπόδ(ος) το φι(λτάτῃ) Μαρίᾳ παρὰ
τοῦ υἱοῦ σου Πέτρου.

2. ι of κυρια corr. from α. α of τιμιοτατη corr. from η. 3. l. εὐκαιρίαν εὗρον διὰ τούτων. και του αδελφου θεωνι added above the line. l. τῷ ἀδελφῷ. η of τη corr. 4. l. τοῖς γλυκυτάτοις μου ἀδελφίοις Ἡραΐδι. 5. l. ἀποστῖλαί μοι (so in l. 6) . . . κρικία. 6. l. προσαγορεύω; so in l. 8. 7. The loop of φ in αδελφον rewritten; so in l. 9 φακηαριν. l. καμαράριον. 8. l. Κυριλλοῦν. ἐρρῶσθαι . . . ἀγοράσαι. 9. l. μοι . . . φακιάρι(ο)ν παχὺ . . . χειμῶνα. 11. l. τῇ.

'To my most esteemed and virtuous mother, the lady Maria, from your son Peter in the Lord God, greeting. I have found a good opportunity by this letter to greet you many times with my brother Theon and my sister the lady Plusia and my sweetest brethren Herais, Nonna, Omaia, and Phoebammon, by name. Be pleased, my lady mother, to send me the . . . and the rings. Do not neglect to send them to me by Athanasius. Many greetings to my lord brother Athanasius the valet of Abel and also of Dorotheus; many greetings to my mother Cyrillous. I pray for your long health. Be pleased, my lady mother, to buy me a thick veil for the winter, and to get the Oasis hood from Peter son of Esour, that I may wear it when I come. (Addressed) Deliver to my dearest Maria from your son Peter.'

4. ἀδελφιον is found in Eustath. p. 886. 36 and other late writers.
5. ολοιαρα is unknown. A corruption of τὴν ὅλυραν seems hardly likely.
6. ἀμελήσις may be merely due to the writer's erratic orthography, but cf. e. g. B. G. U. 814. 27 μὴ ἀφήσις.
8. μητέραν: cf. **1296**. 15, note.
9. κούκλιον is probably a syncopated form of κουκούλλιον, *cuculla*; cf. κουκλώνειν for κουκουλόνειν.

(*h*) MISCELLANEOUS MINOR DOCUMENTS.

1301. 7·8 × 5·8 cm. Fragment of an application to the strategus of the Prosopite nome from the comarchs of a village. The document is numbered ιη and was glued on the left side to another, of which the end of a line remains. The text is Αὐρηλίῳ Διονυσί[ῳ . . . | στρα(τηγῷ) Προσωπείτου ο[. . . | παρὰ Αὐρη-

λίων Κ̣ . [. . . | κωμαρχῶν κώμ[ης . . . | τοῦδε τοῦ νομοῦ του[. . . | θον (θ corr.) χρὴ τοὺς ἐπ . [. . . πα|ροῦσι τῇ ἡμετέρᾳ κ[ώμῃ . . . | ἐγβολέας (cf. P. Rylands 90. 17, note) ὀνομα . . [and remains of one more line. Late third or early fourth century.

1302. 8 × 5·6 cm. Three lines containing the words Ὑπόμνημα ἐπιστρα(τήγου) (Ἔπτα)νο(μίας) ις ἔτους Μεσορὴ ια, perhaps a title. Complete. The reign referred to may well be that of Septimius Severus (A.D. 208).

1303. 4·7 × 5·7 cm. Beginning of a declaration on oath addressed to [Φλαουίῳ Παρανίῳ] τῷ καὶ Μακροβίῳ λογιστῇ of the Oxyrhynchite nome (cf. **1265**. 5), by a weaver (λινύφος) through the agency of (?)] Ἀφθονίου Ἡσιχίου (η corr. from ϊ (?); l. Ἡσυχ.). Ends of 8 lines. About A.D. 336.

1304. 5·5 × 9·8 cm. Fragment of an application for payment from two brothers (whose status does not appear), of Oxyrhynchus. Lines 4–7 δεόμεθα ἐπισταλῆναι ἐκ τοῦ δημοσίου τὰς ὀφειλομένας ἡμεῖν ὑπὲρ τιμῆς πυροῦ συναγοραστικοῦ οὗ ἐμετρήσαμεν ἕως κγ μηνὸς Καισαρεί[ο]υ. Cf. Wilcken, *Grundz.* pp. 359–60, and for the form of the document e.g. **55**, C. P. Herm. 67. Reign of Marcus Aurelius (?). Beginning and end lost. 9 lines.

1305. 6 × 5·5 cm. Fragment of an account of a meeting, with acclamations similar to those in **41**; cf. C. P. Herm. 7. i. 9, *Archiv* iii, p. 541. Lines 5–9 . . . Ὠκεανὲ Διονύσι]ε, Ὠκεανὲ Διόσκορε, ἀλλ̣ . [. . . |] Διονύσιε φιλόβουλε, Διόσκο[ρε . . . | . . . Ὠκεανὲ] Διονύσιε, Ὠκεανὲ Διόσκορε [. . . | . . .] Φλαύιος Διόσκορος γενόμενος [. . . | . . . ὁ διασημότατος ἡμ]ῶν ἡγεμὼν ἐν πᾶσι πρ[. . . Late third century. Parts of 10 lines.

1306. 8·5 × 5·8 cm. Application similar to **1109**, &c., sent in by Aurelius Sarap . . . for the ἐπίκρισις of his son. Lines 3–10 . . . κατὰ τὰ κελε[υσθ(έντα) περὶ ἐπικρίσεως] τῶν προσβ(εβηκότων) εἰς (τρισκαιδεκαετεῖς) εἰ [ἐξ ἀμφοτέρων γονέ]ων μητροπολειτῶν [(δωδεκαδράχμων) εἰσίν, ἐτάγη ἐπ' ἀμ]φόδ(ου) Μυροβαλάνου ὁ υ[ἱός μου . . . . . .] μητρὸς Ἡρᾶτος Ἡρα[15 letters] τῷ διελ(θόντι) κγ (ἔτει), ὅθεν [παραγενόμενος] πρὸ[ς] τὴ[ν] τούτου ἐπί[κ(ρισιν) δηλῶ αὐτὸν εἶναι] (δωδε-κά[δραχμον) κ]αὶ ὁ[μο]ίως ε[ἶναι . . . The father's name Aurelius suggests that the 23rd year is that of Caracalla (A.D. 214–15), though palaeographically that of Commodus (A.D. 182–3) would be suitable enough. Parts of 13 lines.

1307. 7·2 × 15 cm. Four lines, unaddressed, containing an official response (ὑπογραφή) to some petition. The text is Π(αρὰ) Αὐρηλίου Σιλβανοῦ Θέωνος, [ἔτους] γ Φαρμοῦθι κ. [ὁ σ]τρατηγὸς τοῦ νομοῦ μηδὲν παρὰ τὸ δίκαιον [γ]ενέσθαι φροντιεῖ. κόλ(λημα) θ, τό(μος) α (cf. e.g. B. G. U. 582 and P. Thead. 19. 21–3). Third century. Complete but for the slight loss at the beginnings of the lines. In the right-hand bottom corner 3 or 4 letters (πᾶσι ?), written in the reverse direction, from the beginning of a line, probably the last of a document from which the strip of papyrus was cut.

1308. 7·5 × 8·6 cm. Memorandum of payment (by a tax-collector) of 2 tal. 3,388 dr. for two months on account of *γεωμετρία*. The text is Δ (*ἔτους*) Ἀθὺρ, *διεγρ(άφησαν) εἰς μηνιαῖον Φαῶφι ὑπὲρ γεωμετρίας αἰρούντων δύ[ο] μηνιαίων Θὼθ καὶ Φαῶφ[ι] ἀργ(υρίου) (τάλαντα) β (δραχμαὶ) Γτπη*. Late second or early third century. Practically complete. Four lines, written across the fibres.

1309. 8·1 × 8·1 cm. End of a document recording a supplementary payment (to the State) of 1,925 dr., *ὧν καὶ σύμβολον ἔσχον*. Dated (*ἔτους*) ϛ Λουκίου Σεπτιμίου Σεουή[ρ]ου Εὐσεβοῦς Περτίνακος Καίσαρος τοῦ κυρίου κα[ὶ Μάρ]κου Αὐρηλίου Ἀντ[ωνίνο υ ἀποδεδειγ[μένου Αὐτοκράτορο]ς Μεχεὶρ ια (Feb. 5, A.D. 198); cf. **910.** introd., P. Tebt. 397. 2. Incomplete. 12 lines.

1310. 6·2 × 6·9 cm. Memorandum or ticket of clothing: Κιθώνιον *ἀργέντιον* (cf. **1273.** 12) *καὶ μαφόρτιον*. Third century. Complete. 3 lines, written across the fibres.

1311. 5·8 × 8 cm. Memorandum of a payment or contribution of oil for the use of an anchorite (?). The text is Εἰς *τὸ ἔλαιον τοῦ ἀποτακτῆρ(ος)* (cf. *ἀποτάκται, ἀποταξάμενοι*) Ἀνιανὸς *πρ(εσβύτερος ?) μαρτυρ(ίου)* Ἄπα Ἰούστου (cf. **1151.** 50, note). Fifth century. Complete. 3 lines, written across the fibres.

1312. 7·2 × 8 cm. An obscure memorandum: Τὸ *σικου* (?) *ἀπὸ Πεκτυεύτου εὑρίσκεται*. Fifth century. Complete. 3 lines, written across the fibres.

1313. 1·1 × 11 cm. Ends of two lines mentioning a praefect Heracleus. The text is] Ἡρακλήου δὲ *τ̣οῦ ἐπάρχου τῆς Αἰγύπτου* | . . .] . . *α σ̣ου ἐπεζήτησεν τοὺς* |. Third century. Heracleus is unknown, unless perhaps he is to be identified with Septimius Heraclitus (A.D. 215); but the fragment may well be of a later date in the third century.

1314. 7 × 9 cm. Ends of 8 lines (written across the fibres), containing the words *quadringento]s octoginta sex tantum*, *υπϛ*, repeated 8 times, apparently as a writing exercise. The hand is a clear cursive; *u* is sometimes written as a curve linked to the next letter. Fourth or fifth century (?). Broken to the left and along the bottom. On the verso the words *λοιπ̣ὸ̣ι παραχωρ*[in large upright letters.

1315. 12·3 × 14·5 cm. The Latin alphabet first in capitals, then in minuscule, with Greek equivalents over some of the letters. *F* and *f* both have *φ* written above them, *h* (= capital and minuscule) is represented by *η*. *G* is represented as Γ, *g* as *κ* (corrected to *γ*?). Written across the fibres. Fifth or sixth century. Incomplete, the ends of lines being lost. On the verso in large rude cursive] . *asii inṭenaiirosa* [.

1316. 6 × 12·9 cm. Beginning of a contract drawn up *ἐν ἀγυι̣ᾷ*, in which Diogenes son of Sarapion renounced claims against Theon and Zoïlus, sons of Theon

(*ὁμολογεῖ . . . μήτ' αὐτὸν τὸν ὁμο[λογοῦντα μ]ηδ' ἄλλον ὑπὲρ αὐτοῦ ἐνκαλ[εῖν μηδὲ ἐνκαλέσειν . . .*). Dated in the 3rd year of Nero Claudius Caesar Augustus Germanicus Imperator, Και⟨σα⟩ρείου ἐπαγ(ομένων) (day not filled in: A.D. 57). Incomplete. 7 lines.

1317. 5·1 × 8 cm. Beginnings of the first 6 lines of a copy of a contract of loan in protocol form, the lender being Sarapion son of . . . and Heraclous. Dated in the 10th year of the [Emperor] Caesar Domitianus [Augustus Germanicus], 2[.] of Soterius (A.D. 91).

1318. 14·5 × 6·4 cm. Conclusion of a contract for the loan of 5,000 odd drachmae, having the formula *κύριον . . . πανταχῆ ἐπιφ[ερ]όμενον καὶ παν]τὶ τῷ ὑπὲρ σοῦ ἐπιφέρο[ντι*, and the singular date (*ἔτους*) *ια* (*ἔτους*) *καὶ* [. (*ἔτους*) *τῶν κυρίων*] *ἡμῶν* Γαλερίου Οὐαλερίου Μ[αξιμιανοῦ Σεβαστοῦ] *καὶ* Μαξιμίνου *τοῦ ἀνδρειοτά[του* Καίσαρος] *πρὸ δ καλανδῶν Δεκεμ[βρίων*, which is followed by the borrower's signature (written for him) . . .] *ἔσχον ἐν χ[ρ]ήσι τὰ⟨ς⟩ τοῦ ἀργ[υρίου κτλ.* There appears to be a mistake in the number of the year, since Diocletian did not abdicate till the 13th year of Galerius, and there was a difference of 12 between the latter's regnal years and those of Maximinus, who is thus necessarily excluded in the 11th year. 13 lines, the ends of which are lost.

1319. 3·7 × 15·3 cm. Strip from the top of a contract containing the date Ὑπατίας τοῦ δεσπότου ἡμῶν Θεοδοσίου τοῦ αἰωνίου Αὐγούστου καὶ Φλ(αουίου) Ῥουμορίδου τοῦ λαμπρο(τάτου) Θὼθ θ (A.D. 403). 2 lines, with some vestiges of a third.

1320. 7·3 × 13·1 cm. The first 9 lines of an acknowledgement of a debt incurred in consequence of a purchase of wine, the price of which was not paid, or not fully paid (fictitious loan; cf. Mitteis, *Grundz.* p. 117). The text is [Ὑπατείας τοῦ δε]σπότου ἡμῶν Φλ(αουίου) Ἀναστασίου τοῦ αἰωνίου [Αὐγούσ]του τὸ β Φαῶφι κϛ ἰνδικ(τίονος) ϛ. [(?) Αὐρήλιο]ς Λαμασᾶ[ς?] υἱὸς Πεπιρίου ἀπὸ κώμης [. . . . . τ]οῦ Ὀξυρυγχίτου νομοῦ Αὐρηλίῳ Ἐπιφανίῳ [υἱῷ τοῦ τῆς] μακαρίας μνήμης Ἰωσὴφ ἀπὸ τῆς λ[αμπ]ρ[ᾶς Ὀ]ξυρυγχιτῶν πόλεως χαίρειν. ὁμολογῶ ὀφείλειν σοι καὶ χρεωστεῖν ἀπὸ λόγου τιμῆς οἴνου οὗ ἐώνημαι παρὰ σοῦ καὶ ἐβάσταξα κατὰ τὰ μεταξὺ γενόμενα [γραμματεῖα (?) . . . A.D. 497.

1321. 7·4 × 21 cm. Receipt for rent of the months Pachon—Mesore of the 8th year and Thoth—Tubi of the 9th year of Tiberius Claudius Caesar Augustus Germanicus Imperator (formula Διόσκορος Σεραπίωνι χαίρειν. ἔχω παρὰ σοῦ τὸ ἐνοίκιν κτλ.). A.D. 48–9. Nearly complete. 5 lines.

1322. 16 × 4·7 cm. Receipt for 94 dipla of wine. The text is Μηνῆς πρεσβύτερ(ος) Πέτρῳ βοηθ(ῷ). ἔσχον παρὰ Λαμ . . ϛωνος ἀμπελουρ(γοῦ) ἀπὸ ἐποικ(ίου) Ἀτῃρίου ὑπὲρ τοῦ ϙνθ (ἔτους) προσφορᾶς (cf. **1253**. 9, P. S. I. 89. 2)

οἴνου διπλᾶ ἐνενήκοντα τέσσαρα, γί(νεται) οἴνου δι(πλᾶ) ϙδ̣ μ(όνα). Φαῶφι ι ιβ ἰνδ(ικτίονος). A. D. 413. Complete. 11 lines.

1323. 21·9 × 7·7 cm. Receipt (ἐντάγιον) issued by Martyrius, σύμ(μαχος?) to Theophilus, vetch-seller (ὀρβοπώλης: cf. P. Brit. Mus. 1445. 7, note; in **1037**. 4 Δωρᾶτος ὀρβιοπώλῃ should be read), for 1 solidus as rent for his shop in the 14th indiction (ὑπὲρ ἐνοικίου τοῦ ὑπὸ σὲ ὀρβιοπωλή⟨ου⟩ (ι corr. from ο)). Sixth century. Nearly complete. 17 short lines.

1324. 11 × 9 cm. Receipt from Leucadius to Paulus, ἀμπ(ελουργός), and Miapis for 1 ceramion of wine. Dated in the 17th which = the 16th which = the 9th year (of Diocletian and Maximian, Constantius and Galerius), Mesore (A.D. 301). Practically complete. 8 lines, written apparently on the verso, the recto being blank.

1325. 15·1 × 7·7 cm. Receipt for payments of wine. The text is Μαρτύριος ἔσχον παρὰ Ἀνοὺπ (ανουπ· Pap.) ἀμπελουργοῦ δι(πλᾶ) μγ, καὶ παρὰ Ἰωάννῃ ἀμπελουρ(γοῦ) δι(πλᾶ) ζ, γί(νεται) ὁμοῦ δι(πλᾶ) ν. Fifth century. Complete. 8 lines. Endorsement on the verso in a different hand.

1326. 10·6 × 6·5 cm. Receipt for payment of wine. The text is Ἐντ⟨ά⟩γιον ἐμοῦ Φιλοξένῳ (l. -ου) οἰνοχει(ριστοῦ)· ἔσχον παρὰ Ἀμαείου καὶ Παλε̣ο̣ῦτος ἀμπελ(ουργῶν) ἐποικίου Οὐεσώβθεως ἀπὸ λόγου ῥύσεως τρίτης ἰνδικτίονος οἴνου διπλᾶ διακόσια{ς} ἑβδομήκοντα πέντε, γί(νεται) δι(πλᾶ) σοε. Fifth or sixth century. Complete. 10 lines.

1327. 14·6 × 5·5 cm. Another receipt similar to the preceding from Philoxenus to Hierax, ἀμπελουργός of the ἐποικίου Μεγάλ(ης) Παρορ(ίου) (cf. **154**. 12, P. Iand. 51. 8), for 217 dipla ἀπὸ λόγου ῥύσεως τρίτης ἰνδικτίονος, and a subsequent payment of 2 dipla. Fifth or sixth century. Nearly complete. 11 lines.

1328. 16 × 9·7 cm. Receipt for an unspecified amount paid on account of two months' (rent?). The text is χμγ. παρέσχεν Πάνος Ἑρμίου ὑπὲρ μηνῶν δύο πρότης (l. πρώτης) καὶ δευτέρας ἐξαμοίνου (l. ἐξαμήνου) ἐνδεκάτης ἰνδικτίονος τὰ δοθέντα Παύλῳ ὑπερέτῃ (l. ὑπηρέτῃ) καθόλου. Ἡράκλειος συστάτης σεσημίομαι (l. σεσημίωμαι). Late fourth or fifth century. Complete. 8 lines.

1329. 26 × 10 cm. Receipt for 3 solidi on account of dues of barley for the 12th indiction. The text is Κυρίῳ μου γεούχῳ Οὐαλεριανῷ Πέτρος βοηθ(ός). ἔσχον παρὰ τῆς κύρας εἰς λόγον κριθῶν ιγ (ἔτους?) ἰνδικτίονος χρυσοῦ νομισμάτια τρία, / νο(μισμάτια) γ, ἐπὶ τῷ με ταῦτά σοι λογίσασθαι ὑπὲρ τοῦ ϛ[ο]ῦ ὀνόματος τῆς αὐτῆς ιγ (ἔτους) ἰνδικ(τίονος), (2nd hand) λόγο[υ] γινομέν[ο]υ. (1st hand) (ἔτους) οϛ (ἔτους) με (ἔτους) Χο[ί]ακ ια. (2nd hand) Πέτρος βοηθ(ὸς) συμφ(ωνῶ) χρυ(σοῦ) νο(μισμάτια) τρία μ(όνα). A. D. 399. Practically complete. 10 lines. On the verso a much effaced endorsement.

1330. 5·3 × 15·8 cm. An illiterate receipt for 1 solidus on account of dues. The text is Κυρίῳ μου ἀδελφῷ Φανίᾳ Ἀπελωνίου (l. Ἀπολλ.) Ἀφοῦς καὶ Ἡράκλι⟨ος?⟩ κεφ(αλαιωταί). παρέσχεν ὑπὲρ λόγου συνταιλίας (l. συντελείας) χρυσοῦ νομισμάτια (l. -ον) ἕν, γί(νεται) νο(μισμάτιον) α, μόνας (l. μόνον), ταῦτα δοθέντα (l. τοῦτο δοθὲν) ὑπὲρ λόγου συνταιλίας τῆς δοδεκάτης οἰδικτίονος (l. δωδ. ἰνδ.). ἔγω Ἀφοῦς καὶ Ἡράκλι⟨ος⟩ σαισιμιε (l. σεσημειώμεθα), Χοίακ ια. Late fourth or fifth century. Complete. 6 lines, written across the fibres.

1331. 7·4 × 7·1 cm. Fragment of a similar receipt: . . .] ὑπὲρ συντερίας (l. συντελείας) τῆς καιφαλῆς (l. κεφ. = capitation dues) τὰ ἐροῦντάς (l. αἱροῦντά) σοι πρήλης (l. πλήρης) ἐπρηλώθη (l. ἐπληρ.) θ ἰνδι(κτίονος) δι(ὰ) ἐμοῦ Ἀπολλὼ στωραλχου (l. στολάρχου?), συμφονῖμεν (l. συμφωνοῦμεν) ἀποχῇ [. . . Fifth century. 7 lines.

1332. 7·5 × 4·4 cm. Receipt for 15½ artabae of corn. The text is Ἄβραμ Ἄβελε σίτου ἀρτάβας δεκάπεντε ὕμισ[υ (l. ἥμ.)], σίτ̣ου̣ ιε∠. Fifth century (?). Practically complete. 3 lines, written in a large coarse hand.

1333. 13·3 × 6·7 cm. On the recto parts of 12 lines from the bottom of, apparently, an account of γόμ(οι); what remains consists largely of personal names. Late second century. On the verso an order from a gymnasiarch for a payment of 600 dr. on account of θεωρικά. The text is Π(αρὰ) Πτολεμαίου γυμνασιάρχου. δὸς Κοπρεᾶ [λ]όγ(ῳ) θεωρικῶν ἃς ἔχω παρὰ σοὶ δρ[αχμ]ὰς ἑξακοσίας, γί(νονται) (δραχμαὶ) χ. (ἔτους) ε Μ̣ε̣[σορ]ὴ̣ α. Late second or early third century. Practically complete. 4 lines.

1334. 7·6 × 9·3 cm. Beginnings of 4 lines, written across the fibres, from an order issued by ἡ μήτηρ Εὐτροπία for a payment of ἄχυρον (?) to Abraham. Dated in Thoth of the 93rd which = the 64th year (? l. 94th and 63rd, i. e. A. D. 416).

1335. 4·9 × 15·4 cm. Order for a payment of meat for a *comes*. The text is Ἰωάννης Σ̣ε̣ρ̣ῆ̣ν̣ος (l. -ῳ) μαγίρ(ῳ). παράσχου τοῖς παιδ(ίοις) τῷ̣ κόμ(ιτι) Διογένης (l. -ει, or τοῦ κόμ. Διογένους) κρέ̣ω̣ς λίτρας ἓξ μ(όνας). (ἔτους) ρνη ρκζ Φαμενὼθ ιβ ε ἰνδικ(τίονος). σεσημείωμαι κρέ̣ω̣ς λίτρ(ας) ἓξ μ̣(όνας). A. D. 482. Complete. 4 lines, written across the fibres.

1336. 5·8 × 9·9 cm. Order from John to Philoxenus for a payment of 60 μυριάδες. The writer was perhaps the same person as in **1335**. Fifth century. Complete. 3 lines.

1337. 8·1 × 9·5 cm. Order for a payment of 10 myriads. The text is + Ν̣όννος τῷ̣ τιμ(ιωτάτῳ) Νείλῳ ελ̣ . . . παράσχου εἰς ἐμὴν χρείαν ἀργυρίου μυριάδας δέκα, / (δηναρίων) μ(υριάδες) ι. Ἀθὺρ . (2nd hand ?) + Νόννος σ̣ε̣σ̣ημ̣(είωμαι). Fifth century. Complete. 4 lines, written across the fibres.

1338. 5·7 × 14·9. Order for a delivery of dried cheese (?). The text is

Φιλόξενος Λευκάντου Ἀφοῦς. παράσχου Κο̣σρῆς (l. -ῇ) μονάζον⟨τι⟩ ἰσχνὰ (l. -ῶν : cf. Poll. vi. 48 τὸν δὲ ξηρὸν (sc. τυρὸν) ἰσχνὸν ἔλεγον) λίτρας ἕνδεκα, γί(νονται) λί(τραι) ια. Φαῶφι β. [[ὁμοίως χωντρὰ (l. χονδρῶν) λίτρας τρία (l. τρεῖς), γί(νονται) λί(τραι) γ.]] Fifth century. Complete. 4 lines, written across the fibres.

1339. 8 × 8·1 cm. Account of expenses. The text is Εἰς ἀποδημίαν Σιναροὶ (l. -ὺ) ὑπ(ὲρ) τι(μῆς) λαχάνων καὶ ᾠῶν (δρ.) τ, ψοῶν (δρ.) σ, ὀρνέου (δρ.) τ, Γελασίωι (δρ.) ω, τῷ αὐτῷ (δρ.) ψ, Χοίακ κγ εἰς χεῖρας τοῦ γεούχου (δρ.) Ἀφ, Ἀμμωνίῳ ὑπηρέτῃ (δρ.) Ἀσ. Third century. 9 lines. Whether the account was continued below l. 9 is uncertain.

1340. 6·4 × 12·5 cm. On the recto fragment of an account. Two lines are complete containing the entries διὰ λόγ(ου) α (ἔτους) σπονδῆ(ς) (δρ.) η, οἴνου πατηταῖς (cf. B. G. U. 1039. 4) (δρ.) ις, below which there are slight remains of two more lines. On the verso remains of two narrow columns, apparently lists of names. First century.

1341. 10 × 8 cm. Account. The text is Βρακαρίων ζ (ἔτους). δι(ὰ) Πρίσκου (μονό)χ(ωρον?) α, δι(ὰ) Ἰωάννου (μονο)χ(ώρου) ∠, δι(ὰ) Διονυσίου (μονό)χ(ωρον) α, δι(ὰ) Πέτρου (μονο)χ(ώρου) ∠, ϛτ⟨ο⟩ιχῖ̣ γ. For (μονό)χ(ωρον), which is written αχ without any sign of abbreviation, cf. P. Flor. 143. 9, where αχ^{ω} occurs ; possibly, however, ἄχυρον is meant. βρακαρίων is presumably masculine (*bracarius*), not the feminine form found in P. Giessen 90. 6. Fourth century. Complete. 6 lines.

1342. 8·7 × 10·2 cm. End of an account of payments from various Oxyrhynchite villages. The text is κώμ(ης) Μούχεως [. .,] κώμ(ης) Κεσμούχεως ν δι(ὰ) Ζωίλου βοηθ(οῦ), κώμ(ης) Σενύρεως ξζ, κώμ(ης) Παλώσεως δι(ὰ) Θεοδώρου ν, κώμ(ης) Τήεως δι(ὰ) Πτολ(εμαίου) ρκε. Fifth century. 7 lines.

1343. 30·5 × 10·8 cm. On the recto a short account, of which the text is χμγ. + κυμ[ί]νου, ἀννύσου (l. ἀννήσ.), ἀγγῖ(ον) σα̣[.]ο̣[.] . ( ), ἐγκατυ̣ρ( ) λ νέα, κοῦφα ἀμφοκ̣ερυια η, νιτρίν, each entry having an oblique dash after it. Nearly complete. 7 lines. On the verso an endorsement along the fibres +[ὑ]πομνηστικ(ὸν) (ν inserted above the line) τ̣ο̣ . . . . ., and across the fibres an account in 11 lines, which seem to have been intentionally obliterated. καὶ ὑπ(ὲρ) νίτρου was one of the items. Sixth century.

1344. 13·4 × 9·2 cm. Account found rolled up with **1288** ; for text see introd. to that papyrus. Fourth century. Nearly complete. 6 lines.

1345. 6·5 × 10·4 cm. Fragment from the end of a letter, the last few lines of which are nearly complete. Lines 6–10 . . . οὐκ ἴσχυσα ἐλθεῖν σήμερον. πρώτως ποιοῦμεν ψωμία, ἀνέρχομαι δὲ τῇ ιδ. δ[έ]ξε (l. -αι) παρὰ Νειλᾶτος (δραχμὰς) κ̣ ἄχρι λ[ά]β̣ω. ἐρρῶσθαι εὔχ(ομαι). Late second or third century. 10 lines, written across the fibres.

1346. 4·6 × 8·5 cm. Fragment of a letter. The text is *ἐν τῇ* (?)] *πόλει γέγναπται καὶ κακῶς ἐγνάφη, καὶ ἐὰν χρείαν αὐτοῦ ἔχῃς, ἔχε, ἐὰν δὲ μή, ἄφος* (l. -ες) *αὐτῷ* (l. -τὸ) *ἄχρεις ἂν παραγένομαι* (l. -ωμαι), *ἐπιδὴ ὁ λευκός μου παραδρόμαξ* (a kind of garment, apparently unknown) *ἄχρηστος* [*γ*]*έγωναι* (l. *γέγονε*). *ἠγώρακά* (l. *ἠγορ.*) *σοι κα*[.]*ει*[. . . Second century (?). 8 lines.

1347. 11 × 14·3 cm. Fragment of a letter concerning some land. Lines 2–6 *Διοσκουρίδης ὕλας ἤνεγκεν δι' αὐτῶν τεσσαρ*[*ά*]*κοντα τρῖς χερσοθρυίτιδος* (cf. Wilcken, *Ost.* ii. 1224. 3 *χερσοθρύια*, P. Flor. 64. 22 *χέρ*(*σου*) *θρυίτι*(*δος*), B. G. U. 485. 10, C. P. Herm. 39. 4) *μὴ σπειρομένης μ*[*ε*]*τὰ τὰς δώδεκα, καὶ ὑπὲρ τούτων τελοῦσι καὶ μέχρι τῆς ἐπιβολῆς ταύτης, ἀλλ' οὐκ οἷδ'* (αλλ' . . . οιδ' Pap.) *ὅπως οἱ ἀπὸ κώμ*[*ης* Κεσμού (?)]*χεως θαρροῦντες* . . . Third century. 8 lines, with part of another at right angles in the left-hand margin.

1348. 5·6 × 7 cm. Beginning of a letter. The text is *Παθερμοῦθις Θέωνι τῷ ἀδελφῷ χαίρειν. θαυμάζω ὅτι ἔγνωκας ὅτι ἐμοὶ διαφέρι τὸ πρᾶγμα* (*ρ* rewritten above the line) *τὸ διὰ Εὐδαίμονος λεκθέντα* (l. *λεχθέν*), *οὐ γὰρ ἐβοήθησας ἡμῖν ὡς εἰδὼς τὰ* [*νό*]*μιμα* [. Late third century. 8 lines.

1349. 20·2 × 7·8 cm. Letter of Sarapion. The text is *Κυρίᾳ μου μητρὶ Γερμανίᾳ Σαραπίων χαίρειν. ἐπειδὴ ἐξῆλθα ἀπὸ σοῦ ἐχθὲς μὴ διαλεχθείς σοι περὶ τῆς κυθ*⟨*ρ*⟩*ίδος, πᾶν ποίησον οὖν λαβοῦσά μου τὰ γράμματα δοῦναι* (ὃ corr.) *αὐτὴ*[*ν*] *τῇ μητρί μου Αμαξ*[.]*ριτι διὰ τὴν ἀδελφήν μου Ἀγίαν· ἀλλὰ μὴ ἀμελήσῃς. ἐρρῶσθαί σε εὔχομαι.* Addressed on the verso *κυρίᾳ μου μητρὶ Γερμανίᾳ Σαραπίων.* Fourth century. Practically complete. 15 lines.

1350. 6·5 × 20 cm. Letter, of which the text is ℔ *Πρὸ μὲν πάντων πολλὰ προσαγορεύομαι ἅμα καὶ Ἄπα Δόμνῃ κ*[*α*]*ὶ πάντας τοὺς ἐν τῷ οἴκῳ ἀπὸ μικροὺς* (l. -ῶν) *ἕως μεγάλων κατὰ τὸ* ⟨*ὄ*⟩*νομα.* Written across the fibres. Addressed on the verso ℔ *ἐπίδ*(*ος*) *τοῖς γλυκυτά*(*τοις*) *Ἄπα Δόμνῃ καὶ* . . . . . *ους.* Fifth or sixth century. Nearly complete. 3 lines in all.

INDICES

I. NEW LITERARY TEXTS.

(*a*) 1231–4 (SAPPHO and ALCAEUS).

(*Figures in thick type refer to papyri, those in Italic type to fragments, Roman figures to columns*; *schol.* = *scholium.*)

ἄβας **1233.** *10.* 3.
ἄβρα **1231.** *18.* 4. ἄβραν **1232.** *1.* ii. 7; **1233.** *2.* ii. 8. ἄβρω[**1233.** *15.* 2.
ἀγαύας **1231.** *10.* 10.
ἄγγελος **1232.** *1.* ii. 3.
ἄγι **1232.** *1.* ii. 11, 17. ἄγιτε **1232.** *1.* i. 8. ἄγοισι **1232.** *1.* ii. 5. ἄγων **1234.** *2.* i. 12. ἄγον **1232.** *1.* ii. 14. ἄγετο **1233.** *2.* ii. 7.
ἄγνα **1231.** *1.* ii. 14. ἄγνον **1232.** *2.* 2. ἄγν[**1233.** *23.* 3.
ἄγχι **1232.** *1.* i. 9.
ἀδοκήτω **1231.** *1.* ii. 1.
ἄδρα **1231.** *50.* 4.
ἀείδοισαι **1231.** *56.* 4. ἄεισον **1231.** *10.* 12.
ἄει̣κες **1231.** *14.* 6.
ἀελίω **1233.** *1.* ii. 10.
ἀήταις **1231.** *9.* 9.
ἀθύρματα **1232.** *1.* ii. 9.
αἰ **1233.** *1.* ii. 18; **1233.** *10.* 6. αἰ καί **1234.** *3.* 12. αἴ κε **1234.** *1.* 9.
Αἰακίδαις **1233.** *2.* ii. 5.
Αἴδαο **1233.** *11.* 15.
αἴθεοι **1232.** *1.* ii. 18 (ἠίθ. Pap.).
αἰμιόνοις **1232.** *1.* ii. 14.
αἴννάω (?) **1232.** *1.* ii. 6.
Αἰολίδαις **1233.** *1.* ii. 12.
αἴρεῖν, ἔλων **1233.** *2.* ii. 7.]ανέλο[**1231.** *25.* 4.
αἶσχος **1234.** *6.* 5.
ἄκαλα **1232.** *1.* i. 5.
ἄκρας, κατ' ἄκρ. **1233.** *11.* 13.
ἄκρα **1233.** *4.* 9.
ἀκράτι[σμον **1234.** *2.* ii. 4.
ἄλγεα **1231.** *12.* 7.
ἄλει[φαρ **1233.** *3.* 14.
ἀλεμάτων **1234.** *2.* i. 4. ἀλεμάτ[**1231.** *16.* 5.
ἀλίαν **1233.** *3.* 6.
ἄλ]ιτρον **1234.** *1.* 6.
Ἀλκαίου **1234.** *2.* i. 14–15 schol.
ἀλλά **1231.** *1.* i. 23, *12.* 2, *50.* 6, *56.* 6; **1232.** *1.* i. 8; **1233.** *1.* ii. 11, 14, 17; **1234.** *4.* 16.
ἄλλας **1232.** *1.* ii. 4. ἄλλων **1233.** *32.* 5.
ἄλλοτα **1233.** *1.* ii. 18.
ἄλμυρον **1232.** *1.* ii. 7.
ἀλώπαξ **1234.** *1.* 12.
ἅμα **1232.** *1.* ii. 15; **1233.** *1.* ii. 8.
ἁμαρτάνειν, ἄμβροτε **1231.** *1.* i. 1. ἀμβρ]ότονταις **1234.** *6.* 5.
ἀμάρυγμα **1231.** *1.* i. 30.
ἀμέρα **1232.** *1.* i. 9. ἀμέρᾳ **1234.** *2.* ii. 3.
ἀμφαφ[**1233.** *16.* 4.
ἀμφί **1231.** *1.* ii. 16; **1233.** *2.* ii. 15.
ἀμφιβάσκει **1231.** *10.* 7.
ἀμφιποτᾶται **1231.** *15.* 4.
ἄν **1234.** *2.* i. 9.
ἀνά **1231.** *1.* i. 34. Cf. ὄν.
ἀνάγκα **1234.** *6.* 6.
ἄν κ' ἐδ[εξάμαν **1231.** *1.* ii. 22.
ἀναίσχυντος **1234.** *1.* 5.
Ἀνακτορίας **1231.** *1.* i. 27.
Ἀνδρομάχαν **1232.** *1.* ii. 7, iii. 6.
ἄνε]μος **1233.** *1.* ii. 20.
ἄνηρ **1234.** *2.* ii. 7. ἄνδρα **1231.** *1.* i. 19; **1233.** *30.* 5. ἄνδρι **1231.** *1.* ii. 26. ἀν-

δρες **1232**. *1*. ii. 17, iii. 4; **1234**. *2*. ii. 11, *4*. 11. ἄνδρων **1203**. *1*. ii. 13. ἄνδρεσι **1233**. *8*. 8.
ἀνθρώποις **1231**. *1*. i. 34; **1233**. *4*. 7. ἀνθρώπων **1231**. *1*. i. 19; **1233**. *32*. 6. ἀνθρω[π **1231**. *17*. 7, *53*. 2.
ἀνίοχοι **1232**. *1*. ii. 19.
ἀνόρουσε **1232**. *1*. ii. 11.
ἀντιδ[**1231**. *14*. 9.
ἄν]τιον **1231**. *14*. 3.
ἀντ[όμενοι **1231**. *1*. ii. 10.
ἄνω **1232**. *1*. ii. 3 marg.
ἀόλ[λεες **1232**. *2*. 2.
ἀπάλων **1233**. *8*. 5. ἀπάλαισι **1233**. *3*. 13.
ἀπεοίσας **1231**. *1*. i. 28 (?).
ἀπόγονοι **1234**. *2*. i. 6 schol.
ἀπομερ[**1234**. *6*. 8 schol.
ἀπορμάθεντες **1231**. *1*. ii. 8.
ἀπύ **1232**. *1*. ii. 6.
ἀπυκέκριται **1233**. *1*. i. 7.
ἀπώλοντο **1233**. *2*. ii. 15.
ἄρα **1232**. *2*. 5.
ἄραμαι **1231**. *15*. 9. ἄρασθαι **1231**. *1*. i. 34.
ἀράταν **1231**. *1*. ii. 4.
ἀργαλέᾳ **1233**. *4*. 11.
ἀργύρα **1232**. *1*. ii. 10.
Ἄρευς **1234**. *2*. i. 8.
ἄριστον **1231**. *1*. i. 20. ἀρίστας **1233**. *2*. ii. 11.
ἅρματα **1232**. *1*. ii. 17.
ἅς κε **1234**. *2*. i. 8 (θᾶς κε Pap.).
ἄσαις **1233**. *8*. 11.
Ἀσίας **1232**. *1*. ii. 4.
Ἀσκάλωνα **1233**. *11*. 11.
ἀστέρ]οπον **1233**. *4*. 1.
ἀτάσθαλα **1234**. *4*. 11.
ἄτιμα **1231**. *9*. 14.
Ἀτρείδαι **1231**. *1*. ii. 4. Ἀτρεΐδαν **1234**. *2*. i. 6.
Ἀτρεύς **1234**. *2*. i. 6 schol.
αὖ **1232**. *1*. ii. 9 (?), 16.
αὐάταν **1234**. *2*. i. 12.
αὔτικα **1232**. *1*. ii. 13.
αὖτα **1231**. *15*. 5, 7. αὖταν **1231**. *1*. i. 23. αὖτο **1233**. *17*. 4 (?). αὖτοι **1233**. *11*. 19. αὔτων **1233**. *2*. ii. 16. αὔτοισιν **1234**. *2*. i. 5.
αὔω **1233**. *10*. 4, 8.
ἄφθιτον **1232**. *1*. ii. 4.
Ἀφρόδιτα **1233**. *12*. 7.
Ἀχέροντα **1233**. *1*. ii. 9, 15.
ἄψ **1234**. *3*. 11.

Βαβύλωνος **1231**. *11*. 10.
βάθυ **1231**. *5*. 3. βαθυ[**1233**. *8*. 12.
βαισα[**1231**. *2*. 6.
βᾶμα **1231**. *1*. i. 29.
βασίλευς **1233**. *1*. ii. 12. βασίληες **1231**. *1*. ii. 5.
βάσμος **1234**. *2*. i. 4.
βόλλομαι **1231**. *15*. 11. βόλληται **1234**. *2*. i. 8. βολλοίμαν **1231**. *1*. i. 29.
Βύκχιδος **1234**. *3*. 10.

γᾶν **1231**. *1*. i. 14. γᾶς **1231**. *9*. 6.
γάμον **1233**. *2*. ii. 6.
γάνος **1231**. *9*. 2.
γάρ **1231**. *1*. i. 18, 25, *2*. 7, *13*. 5, *15*. 5, 7, *50*. 1, 5; **1232**. *1*. i. 3, 9; **1233**. *1*. ii. 6, 12, *8*. 7; **1234**. *2*. i. 14–15 schol., ii. 8, *6*. 7.
γαώθεις **1234**. *2*. i. 6.
γένναται **1233**. *2*. ii. 13.
γεράνοισιν **1233**. *2*. ii. 18.
γηραεσ[σ **1233**. *16*. 3.
γῆρας **1231**. *10*. 6; **1233**. *8*. 3.
γινομένοισιν **1233**. *8*. 8. γένεσθαι **1231**. *1*. i. 33.
γινώσκοντες **1234**. *1*. 12.
[γλα]κτίναν **1231**. *15*. 3.
γλῶσσα **1231**. *1*. ii. 24.
[Γο]γγύλα **1231**. *15*. 2.
γονήων **1234**. *2*. ii. 12 (corr. to τοκήων).
γόνω **1231**. *16*. 6.
γόνυ, γόνων **1233**. *3*. 6.
γυῖα **1233**. *13*. 3.
γύναικες **1232**. *1*. iii. 3. γυναίκων **1232**. *1*. ii. 15. γυν[αικ **1233**. *12*. 9.

δᾶλα[**1233**. *33*. 2.
δᾶμον **1234**. *2*. i. 12.
δαπτέτω **1234**. *2*. i. 7.
δέκεσθαι **1231**. *9*. 17.
]δευκες **1233**. *5*. 5.
δεῦρο **1233**. *10*. 2.
δεύτερον **1231**. *1*. i. 12.
δή **1231**. *1*. ii. 2, *15*. 7; **1234**. *2*. ii. 10.
δηῦτε **1231**. *15*. 3.
δίδοισα **1234**. *2*. i. 13. ἔδωκαν **1234**. *1*. 9. ἔδοσαν **1233**. *32*. 5.
διννάεντα **1233**. *1*. ii. 9, 15.

δίς **1233**. *1*. ii. 14 (?).
δισχελίοις **1234**. *1*. 8.
διώκων **1231**. *10*. 8.
δεδοκημεν .. **1233**. *1*. i. 13.
δοκι[**1231**. *12*. 3.
δόλοφυν **1231**. *10*. 3.
δόμον **1233**. *2*. ii. 9.
δονεῖν, ἐδόνη[**1231**. *55*. 2.
δόξαν **1234**. *2*. ii. 11.
δραῖσιν **1234**. *4*. 11.
δύαις **1234**. *2*. i. 10.
δυναίμεθα **1234**. *1*. 9. ἐδύναντο **1231**. *1*. ii. 9.
δύνατον **1231**. *1*. i. 33.
δῶμα **1233**. *11*. 15.
Δωρίχα **1231**. *1*. i. 11.

ἔγερρε **1233**. *17*. 3. ἐγέρρην **1233**. *11*. 12. ἐγέρθητι **1231**. *56*. 6.
ἔγω **1231**. *1*. i. 15, *15*. 6, *39*. 1, *51*. 1. με **1233**. *8*. 3. ἐμοί **1233**. *1*. ii. 8. ἄμμες **1231**. *13*. 3; **1233**. *1*. ii. 4; **1234**. *3*. 11. ἄμμε **1234**. *2*. i. 8. ἄμμι **1231**. *10*. 12; **1233**. *11*. 17.
ἔδαφος **1231**. *25*. 2.
ἔθους **1234**. *2*. ii. 5 schol.
εἰδέναι, οἶδα **1234**. *6*. 9. ἴδμεν **1231**. *1*. i. 33 (?), *2*. 7. ἴσ[θι] **1231**. *14*. 7.
ἐοίκοτες **1233**. *1*. i. 10.
εἶπε **1232**. *1*. ii. 11. εἴπην **1234**. *2*. i. 2. εἴπη[**1232**. *2*. 12.
εἰς **1231**. *1*. i. 12; **1233**. *10*. 7, *11*. 15 (?); **1234**. *2*. i. 12, 14–15 schol. ἐς **1232**. *2*. 3; **1233**. *2*. ii. 6, 9, 12; **1234**. *3*. 11.
εἰσίδω **1231**. *14*. 3.
εἴσκην **1231**. *14*. 5.
ἐκ (ἐξ) **1231**. *1*. ii. 1; **1232**. *1*. ii. 6; **1233**. *2*. ii. 3, 7, *10*. 4; **1234**. *2*. i. 9, ii. 12.
ἑκάβολον **1232**. *1*. ii. 5; **1234**. *1*. 3.
ἑκαστέρω **1233**. *1*. i. 8.
ἐκγεγόνων **1234**. *2*. ii. 10.
ἐκλάθανε **1231**. *18*. 5.
ἐκτελέσσαντες **1231**. *1*. ii. 6.
Ἔκτωρ **1231**. *1*. ii. 5. Ἔκτορα **1232**. *1*. iii. 6.
ἐλάτηρα **1233**. *2*. ii. 14.
ἐλέλυσδον (v. l. -ξαν) **1232**. *1*. iii. 3.
Ἐλένα **1231**. *1*. i. 19. Ἐλένᾳ **1231**. *14*. 5; **1233**. *2*. ii. 15 (?).
ἐλεύθεροι **1234**. *2*. ii. 11.
ἐλέφαις **1232**. *1*. ii. 10.
ἐλίγματα **1232**. *1*. ii. 8.
ἑλικώπιδα **1232**. *1*. ii. 5.
ἐλισσομ[**1233**. *1*. i. 3.
ἔλπεσθαι, ἤλπετο **1234**. *1*. 14.
ἐμαύτ[**1231**. *23*. 1.
ἔμματα **1232**. *1*. ii. 8.]έμματα **1233**. *8*. 2.
ἔμμεναι **1231**. *1*. i. 15, ii. 20. ἦ **1233**. *8*. 9. ἦσθα **1234**. *2*. i. 14. ἦσκε **1234**. *4*. 9, 12. ἔων **1233**. *1*. ii. 14. ἔοντες **1234**. *2*. ii. 12.
ἐμφύλω **1234**. *2*. i. 11.
ἐν **1231**. *1*. i. 31, *2*. 3, *13*.[illegible]3; **1233**. *4*. 11, *14*. 2; **1234**. *3*. 7. ἐνί **1232**. *1*. ii. 7.
ἐνεργοῦσι **1234**. *6*. 9 schol.
ἔνθα **1234**. *2*. ii. 5.
ἐνίαυτον **1233**. *2*. ii. 12.
ἕννεκα **1233**. *2*. ii. 17.
ἐννέποντες **1231**. *1*. i. 10. ἠνέπην **1231**. *1*. ii. 23.
ἔννομον **1233**. *14*. 1.
ἔνωρσε **1234**. *2*. i. 12.
ἔξαγον **1232**. *1*. ii. 20.
ἐξερ]ευγόμενος **1233**. *3*. 10.
ἐπάβολα **1231**. *10*. 2.
ἐπεί **1234**. *2*. i. 14–15 schol.
ἐπείδη **1234**. *2*. ii. 7.
ἐπεικη[**1231**. *9*. 14.
ἔπευρ[εν **1231**. *1*. i. 9.
ἐπήρατον **1232**. *1*. iii. 4; **1234**. *2*. i. 13.
ἐπί **1231**. *1*. i. 14, *9*. 10; **1232**. *1*. ii. 7; **1233**. *4*. 6; **1234**. *2*. i. 14 and schol., ii. 3.
ἐπιβαίνειν, ἐπέβαινε **1232**. *1*. ii. 14.
ἐπ[ιβάλλεο **1233**. *1*. ii. 11.
ἐπιγαμία **1234**. *2*. i. 6 schol.
ἐπικύδ[**1231**. *2*. 8.
ἐπιλανθάνεσθαι, ἐπελάθετο **1234**. *2*. ii. 6.
ἐπίσδανον **1234**. *6*. 8.
ἐπιτεύχεας **1234**. *2*. i. 8.
ἔραι]σαν **1231**. *1*. i. 24. ἔραται **1231**. *1*. i. 16. ἐρώμενον **1234**. *2*. i. 14–15 schol.
ἔρατον **1231**. *1*. i. 29.
ἔργον **1231**. *12*. 2. ἔργα **1231**. *9*. 20. ἔργων **1231**. *2*. 8.
ἔριφον **1234**. *2*. i. 14.
ἔρμα **1234**. *3*. 6.
Ἑρμιόνᾳ **1231**. *14*. 4.
ἔρον **1231**. *1*. i. 12; **1234**. *3*. 11.
ἔρχεσθε **1233**. *4*. 6. ἦλθον **1233**. *2*. ii. 19. ἦλθε **1231**. *1*. i. 12; **1232**. *1*. ii. 2, 12. ἔλθετε **1233**. *5*. 11. ἔλθην **1234**. *1*. 10.
ἔρωτος **1231**. *14*. 1.

ἔσλᾳ **1231**. *9*. 4. ἔσλον **1233**. *11*. 14; **1234**. *1*. 11. ἔσλων **1234**. *2*. ii. 12. ἔσλ[**1231**. *2*. 4.
ἔτι **1234**. *6*. 7.]ετι **1233**. *13*. 3.
εὖ **1231**. *51*. 3.
εὐέδρων **1233**. *4*. 9.
εὔκ]αμπτον **1231**. *1*. i. 25.
εὐλύραν **1232**. *1*. iii. 5.
εὔμαρες **1231**. *1*. i. 17. εὐμάρεα **1234**. *1*. 13.
εὐρε[**1234**. *6*. 3.
εὕρηαν **1233**. *4*. 5.
εὐρύχορον **1232**. *1*. ii. 12.
εὖτε **1233**. *8*. 3.
ἐϋτρόχοις **1232**. *1*. ii. 13.
εὐωχήμενος **1234**. *2*. i. 5.
εὐ]ωχίαν **1234**. *2*. i. 14–15 schol.
ἔχην **1233**. *1*. ii. 16. ἔχης **1234**. *2*. ii. 10. ἔχοιεν **1231**. *50*. 8. ἔχων **1233**. *2*. ii. 19. ἔχοισαν **1231**. *2*. 4. σχών **1234**. *2*. i. 6 schol.

ζάβαις **1233**. *1*. ii. 10.
ζακρυόεντος **1233**. *4*. 8.
ζαλαίαν **1233**. *3*. 10.
ζάλεξαι **1231**. *50*. 3.
ζαφ[**1231**. *55*. 6.
Ζεῦ **1234**. *1* 7 (?). Δία **1231**. *1*. ii. 10. Δίος **1233**. *4*. 2, *8*. 10.
ζῶμμα **1233**. *2*. ii. 10.

ἤ **1231**. *1*. i. 31.
ἠδέ **1233**. *4*. 2.
ἤδη **1231**. *10*. 6, *14*. 1; **1233**. *17*. 1.
ἤπερ **1231**. *56*. 8.
Ηρα **1231**. *1*. ii. 3.
]ηρατα **1233**. *7*. 1.

θαλαμ[**1231**. *18*. 7.
θάλασσαν **1233**. *3*. 9, *4*. 5, *11*. 6.
θαμέω[ν **1231**. *16*. 1. θαμέως **1234**. *2*. ii. 5.
θανάτω **1233**. *4*. 7.
θελγονται **1233**. *3*. 14.
θέλω **1231**. *16*. 9. θέλωσι **1233**. *1*. ii. 7.
θέ]μις **1231**. *14*. 7.
θεοϊκέλο[ις **1232**. *1*. iii. 6.
θέοις **1232**. *2*. 1. θέοισιν **1233**. *1*. ii. 7. θέοι **1231**. *51*. 5.
Θήβας **1232**. *1*. ii. 6.
θνάταις **1231**. *14*. 7.
θρίξ, τρίχ[**1233**. *8*. 10.
θρώσκοιτες **1233**. *4*. 9.
θύγατρες **1232**. *1*. ii. 16.
θυμοβόρω **1234**. *2*. i. 10.
θύμω **1233**. *4*. 3. θυμ[**1233**. *12*. 2.
θύοισιν **1231**. *2*. 3.
Θυώνας **1231**. *1*. ii. 11.

ἰάρας **1232**. *1*. ii. 6. ἴραν **1233**. *2*. i. 26, ii. 4, *10*. 7; **1234**. *1*. 9. ἴρας **1233**. *11*. 10.
ἴαχον **1232**. *1*. iii. 4.
ἰγ]νύας **1231**. *18*. 3.
Ἴδαος **1232**. *1*. ii. 3.
ἴδην **1231**. *1*. i. 30. ἴδωμεν **1231**. *56*. 9. ἴδοισαν **1231**. *15*. 6.
ἵκελοι **1232**. *2*. 1.
ἱκετευ[**1233**. *9*. 8.
Ἰλιάδαι **1232**. *1*. ii. 13.
Ἴλιον **1232**. *2*. 3; **1233**. *2*. ii. 4.
ἰμ[ερόεντα **1231**. *1*. ii. 11.
ἰμέρρην **1234**. *3*. 5.
ἰοκόλπω **1231**. *56*. 5.
ἱππήων **1231**. *1*. i. 13.
ἵπποις **1232**. *1*. ii. 17. ἵππων **1233**. *4*. 6. ἱππο[**1233**. *6*. 2.
[ἱππομ]άχεντας **1231**. *1*. i. 32.
ἴφθ]ιμοι **1233**. *4*. 2.

καί, κἀλέφαις **1232**. *1*. ii. 10. κἄλλοτα **1233**. *1*. ii. 18. κἀμάρυγμα **1231**. *1*. i. 30. κἄμματα **1232**. *1*. ii. 8. κἀν **1231**. *1*. i. 31. κἄνδρι **1231**. *1*. ii. 26. κἀνδρομάχαν **1232**. *1*. iii. 6. κἄννομον **1233**. *14*. 1. κἀπί **1231**. *9*. 10; **1234**. *2*. i. 14. κ]ἀπικύδ[**1231**. *2*. 11. κἄσλον **1233**. *11*. 14. καΰω **1233**. *10*. 8. καὶ γάρ **1231**. *15*. 7, *50*. 1; **1233**. *1*. ii. 12.
κακοπάτριδα **1234**. *6*. 12.
κάκω **1233**. *3*. 4. κάκα **1233**. *32*. 4. κάκων **1233**. *2*. ii. 1.
κάλην **1234**. *2*. i. 14. ἐκάλη **1233**. *3*. 5.
κάλλιστος **1231**. *1*. i. 15.
κάλλος **1231**. *1*. i. 19 (?).
κάλος **1232**. *1*. i. 4. κάλαν **1231**. *15*. 5. κάλα **1231**. *13*. 5 (?); **1232**. *1*. ii. 9.
]εκαλυπ[τ . . . **1233**. *16*. 1.
κάματος **1232**. *1*. i. 6.
κᾶρι **1233**. *1*. ii. 14.
κάρυξ **1232**. *1*. ii. 2.
κασία **1232**. *1*. iii. 2.
Κάστορ **1233**. *4*. 3.

κατά **1232**. *1.* ii. 12 ; **1233**. *4.* 5, *11.* 13. κάτ **1231**. *1.* ii. 13.
καταβάσομεν **1233**. *1.* ii. 18.
κατάγρει **1233**. *11.* 9.
κατάγωγις **1231**. *15.* 5.
καταλάμψεται **1233**. *1.* i. 9.
κατισδάνει **1232**. *1.* i. 7.
[κάτ]ω **1233**. *1.* ii. 16.
καυχάσαντο **1231**. *1.* i. 10.
κε **1231**. *1.* i. 29 (τε Pap.), ii. 22, *14.* 8 ; **1233**. *1.* ii. 7, *2.* ii. 17 ; **1234**. *1.* 9, *2.* i. 8, *4.* 12.
κέλομαι **1231**. *15.* 1.
κῆνος **1234**. *2.* i. 6, ii. 6. κήνα **1234**. *3.* 7. κῆνο **1231**. *1.* i. 15. κήνω **1234**. *1.* 4.
κίθαρις **1233**. *12.* 3.
κλέος **1232**. *1.* ii. 4.
κλόνει **1232**. *1.* i. 5.
κόθαρον **1233**. *1.* ii. 10.
κορύφαν **1233**. *12.* 6.
κοσ[**1233**. *10.* 1.
κούφως **1231**. *1.* i. 26.
κρέτησαι **1231**. *9.* 5.
Κρονίδαις **1233**. *1.* ii. 16.
κρ]υόεντα **1233**. *11.* 12.
κῦδος **1234**. *2.* i. 13.
κύματι **1234**. *3.* 3.
[Κύ]πρι **1231**. *1.* i. 9.
Κυπρογένηα **1231**. *15.* 8.
Κυπρο . [**1232**. *1.* ii. 1. Κυπρ[**1231**. *35.* 3.

[λά]βρως **1234**. *2.* ii. 2.
λαγχάνειν, λάχοισα **1233**. *12.* 5.
λαίλαπος **1233**. *7.* 3.
λαῖφος **1233**. *13.* 4.
λαμβάνειν, λάβοισα **1231**. *10.* 11, *15.* 2.
λάμπρον **1231**. *1.* i. 30. λάμπροι **1233**. *4.* 10.
λανθάνειν, λάσην **1234**. *1.* 14. λαθοίμεθα **1234**. *2.* i. 9. λάθεσθαι **1233**. *8.* 4. λελάθων **1234**. *3.* 8.
λέγει **1234**. *2.* i. 14–15 schol. λέγεται **1231**. *37.* 2.
λείπειν, λίποντες **1233**. *4.* 1.
λεπτοφων[**1231**. *22.* 2.
Λήδας **1233**. *4.* 2.
λίβανος **1232**. *1.* iii. 2.
λόγος **1233**. *2.* ii. 1.
λύαις **1233**. *1.* i. 11.
Λύδοι **1234**. *1.* 7. Λύδων **1231**. *1.* i. 31.
λύεσθε **1233**. *4.* 7 (v. l. ῥύεσθε). ἔλ[υσε **1233**. *2.* ii. 9.
λῶπος **1233**. *13.* 2.

μάκαρος **1233**. *6.* 3. μάκαιρα **1231**. *1.* i. 1, *20.* 5. μάκαρας **1233**. *2.* ii. 6.
μάλιστα **1231**. *10.* 14, *30.* 1 ; **1234**. *3.* 2.
μᾶνιν **1233**. *3.* 7.
μάτ . . . **1233**. *9.* 6.
μάχας **1234**. *2.* i. 11.
μάχεσθαι **1234**. *3.* 4.
μέγα **1234**. *4.* 10. μεγάλαις **1231**. *9.* 9. μεγάλων **1233**. *1.* ii. 11.
μεγάλωστι **1232**. *1.* ii. 18 (?).
μείρεσθαι, ἐμμόρμενον **1233**. *8.* 7.
μειχν[**1233**. *5.* 7. [μ]είχνυντες (?) **1234**. *3.* 13.
μελάθροισιν **1233**. *14.* 2.
Μελάνιππε **1233**. *1.* ii. 8.
μέλας, μέλαινα **1231**. *1.* i. 14. μελαίνας **1231**. *9.* 6 ; **1233**. *1.* ii. 17. μελαίνᾳ **1233**. *4.* 12.
μέλιτι **1231**. *24.* 3.
μελῶν **1231**. *56.* 10 (title) ; **1232**. *1.* iii. 8 (title).
μέμφεται **1231**. *15.* 7.
μέν **1231**. *1.* i. 3, ii. 7, *13.* 5 ; **1233**. *1.* i. 4, *2.* ii. 23 ; **1234**. *1.* 7, *2.* i. 12, 14, *3.* 7.
μένω[**1233**. *10.* 9. μενοισα[**1231**. *2.* 2.
μερίμναν **1231**. *14.* 8.
μέσδον **1231**. *1.* ii. 27.
μετά **1234**. *2.* i. 7 schol., 14–15 schol.
μέτρια **1231**. *5.* 2.
μή **1231**. *12.* 6 ; **1233**. *1.* ii. 11, 17, *2.* ii. 21 ; **1233**. *32.* 6.
μήδε **1233**. *2.* ii. 22.
μήρων **1233**. *3.* 13.
μιγνύναι, ἐμίγνυ[το **1232**. *2.* 4. μέμικται **1234**. *4.* 15.
μιμνήσκεσθαι, μνάσεσθε **1231**. *13.* 2. ἐμνάσθη **1231**. *1.* i. 23. μέμναιμαι **1234**. *6.* 7.
μοῖραν **1233**. *8.* 10.
μόχθον **1233**. *1.* ii. 16.
μυθολογ[**1231**. *1.* ii. 25.
Μυρσίλω **1234**. *2.* i. 7. Μυρσίλου **1234**. *2.* i. 7 schol.

Νά[ιδα **1233**. *3.* 5.
]ναυάδην **1231**. *12.* 5.
ναῖ **1233**. *4.* 22. νάων **1231**. *1.* i. 14 ; **1233**. *4.* 9. ναῦσιν **1232**. *1.* ii. 7.
ναῦται **1231**. *9.* 8.
νεότατι **1231**. *13.* 3.
Νηρείδων **1233**. *2.* ii. 11.

Νήρηος **1233**. *2*. ii. 7.
νιψοι[**1231**. *23*. 2.
νοεῖν, νῶμεν **1233**. *2*. ii. 17. ν]οήσῃ **1231**. *1*. i. 26. νοεισαι[**1231**. *21*. 3. νόησθαι **1233**. *11*. 16. νοησάμενος **1233**. *1*. ii. 13.
νομίσδεται **1234**. *2*. i. 15 and schol.
νόμος **1234**. *2*. ii. 5.
νύμφας **1231**. *56*. 4. νυμφ[**1233**. *9*. 7.
νῦν **1231**. *1*. i. 27, ii. 12, *17*. 3, *18*. 7; **1234**. *6*. 11.
νύξ, νύκτι **1233**. *4*. 11; **1234**. *2*. ii. 4. νύκτας **1234**. *2*. ii. 18. νυκτ[**1231**. *56*. 1.

ξάνθᾳ **1231**. *14*. 5. ξάνθαν **1233**. *2*. ii. 14.
ξένοις **1234**. *2*. i. 14–15 schol.

ὁ (dem.) **1234**. *6*. 11. τάν **1234**. *3*. 11. ὁ δέ **1234**. *1*. 12, *2*. i. 2. ἁ δέ **1233**. *3*. 6. τῷ δέ **1234**. *3*. 11. οἱ δέ **1233**. *2*. ii. 15. τῶν δέ **1233**. *1*. ii. 19. οἱ μὲν . . . οἱ δέ **1231**. *1*. i. 13–14.
ὅ (rel.), τάν **1234**. *2*. i. 11. τᾶς **1231**. *1*. i. 29, *15*. 9.
ὁ (art.), ὠναίσχυντος **1234**. *1*. 5. ὤνηρ **1234**. *2*. ii. 7.
ὅδε, τόδε **1231**. *1*. i. 10, *2*. 12, *14*. 7, *15*. 7; τῶδε **1234**. *2*. i. 9. τάδε **1232**. *1*. ii. 3; **1234**. *2*. i. 2.
οἷαν **1234**. *2*. ii. 11.
ὄλβιον **1233**. *2*. ii. 14.
ὄλιγον **1233**. *8*. 6.
ὀλλύναι, ὄλεσσεν **1231**. *1*. i. 21.
Ὀλυμπίων **1234**. *2*. i. 11.
ὄμβρῳ **1234**. *3*. 4.
ὀνεδέχνυτο **1232**. *1*. iii. 2.
ὀνείδεσιν **1233**. *1*. i. 6.
ὄνεκτον **1234**. *4*. 9, 12.
ὀνκαλέοντες **1232**. *1*. iii. 5.
ὀνεμνάσθην **1231**. *1*. i. 27 (?).
ὀννώρινε **1234**. *2*. ii. 8.
ὀνωρθώθημεν **1234**. *4*. 14.
ὀντρόπην, ὀνέτροπε **1234**. *2*. ii. 7.
ὅπλοισιν **1231**. *1*. i. 31.
ὄπποσε **1233**. *33*. 6.
ὁρᾶν, ὄψεσθαι **1233**. *1*. ii. 11.
ὄρθιον **1232**. *1*. iii. 4.
ὄρμοισ[**1231**. *19*. 2.
ὀρ[**1233**. *8*. 7.
ὅς, οἵ **1233**. *4*. 5.
ὅσαι **1232**. *1*. iii. 3. ὅσσον **1231**. *56*. 8.
ὅτα **1233**. *1*. ii. 9.
ὀτραλέως **1232**. *1*. ii. 11.
ὅττι **1234**. *3*. 2. ὅττω **1231**. *1*. i. 15. ὅττινα **1233**. *1*. ii. 19. ἃ[σσα **1231**. *13*. 2.
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(*b*) Other Texts.

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χορός **1240**. 11.
χρῆσθαι **1236**. verso 6; **1237**. *1*. i. 10.
χρόνος **1235**. 104.
χώρα **1241**. iii. 2; **1242**. 25.

ὦ **1237**. *1*. i. 17.
Ὠκεανός **1241**. iv. 8.
ὦμος **1241**. v. 32.
ὡς **1235**. 46, 62, 73; **1237**. *1*. i. 9; **1241**. iv. 18, v. 14, 30; **1242**. 35.
ὥστε **1242**. 41.

II. EMPERORS.

Augustus.

θεὸς Σεβαστὸς Καῖσαρ **1256.** 14.
θεὸς Καῖσαρ **1266.** 11.

Tiberius.

Τιβέριος Καῖσ. Σεβαστός **1281.** 13; **1291.** 13.

Claudius.

Τιβέριος Κλαύδιος Καῖσ. Σεβ. Γερμανικὸς Αὐτοκράτωρ **1258.** 4, 12; **1321.**

Nero.

Νέρων Κλαύδιος Καῖσ. Γερμ. Αὐτοκρ. **1316.**

Vespasian.

θεὸς Οὐεσπασιανός **1266.** 4, 24; **1282.** 23.

Domitian.

Αὐτοκρ. Καῖσ. Δομιτιανὸς Σεβ. **1282.** 2, 43.
Αὐτοκρ. Καῖσ. Δομιτιανὸς Σεβ. Γερμ. **1317.**
Δομιτιανός **1266.** 17.

Trajan.

Αὐτοκρ. Καῖσ. Νέρουας Τραιανὸς Σεβ. Γερμ. **1266.** 30, 37.

Hadrian.

Αὐτοκρ. Καῖσ. Τραιανὸς Ἁδριανὸς Σεβ. **1293.** 36.
Ἁδριανὸς Καῖσ. ὁ κύριος **1263.** 11.

Antoninus.

Αὐτοκρ. Καῖσ. Τίτος Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβ. Εὐσεβής **1270.** 8, 54, 59; **1272.** 23; **1279.** 26.
Ἀντωνῖνος Καῖσ. ὁ κύριος **1270.** 44; **1279.** 8.

Septimius Severus and Caracalla.

Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Περτίναξ Καῖσ. ὁ κύριος καὶ Μάρκος Αὐρήλιος Ἀντωνῖνος ἀποδεδειγμένος Αὐτοκράτωρ **1309.**

Septimius Severus, Caracalla, and Geta.

Αὐτοκρ. Καίσαρες Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβ. Περτίναξ Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς Μέγιστος καὶ Μάρκος Αὐρήλιος Ἀντωνῖνος Εὐσεβ. Σεβαστοὶ καὶ Πούβλιος Σεπτίμιος Γέτας Καῖσ. Σεβ. **1267.** 25.
οἱ κύριοι Αὐτοκρ. Σουῆρος καὶ Ἀντωνῖνος καὶ Γέτας Καῖσ. Σεβαστοί **1267.** 21.

Caracalla and Geta.

Αὐτοκρ. Καίσαρες Μάρκος Αὐρήλιος Ἀντωνῖνος καὶ Πούβλιος Σεπτίμιος Γέτας Βρεττανικοὶ Μέγιστοι Εὐσεβεῖς Σεβ. **1259.** 27.
οἱ κύριοι Αὐτοκρ. Ἀντωνῖνος καὶ Γέτας Εὐσεβεῖς Σεβ. **1259.** 13.

CARACALLA.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Σεουῆρος Ἀντωνῖνος Παρθ. Μέγ. Βρεταννι. Μέγ. Γερμ. Μέγ. Εὐσεβ. Σεβ. **1278**. 31.

ELAGABALUS.

Μάρκος Αὐρήλιος Ἀντωνῖνος Καῖσ. ὁ κύριος **1283**. 8.

PHILIPPI.

Αὐτοκρ. Καίσαρες Μάρκοι Ἰούλιοι Φίλιπποι Καρπικοὶ Μέγ. Γερμ. Μέγ. Εὐσεβεῖς Εὐτυχ. Σεβ. **1276**. 22.

DECIUS.

Αὐτοκρ. Καῖσ. Γάιος Μέσσιος Κύιντος Τραιανὸς Δέκιος Εὐσεβ. Εὐτυχ. καὶ Κύιντος Ἑρέννιος Ἑτροῦσκος Μέσσιος Δέκιος καὶ Γάιος Οὐάλενς Ὁστιλιανὸς Μέσσιος Κύιντος οἱ σεβασμιώτατοι Καίσαρες Σεβ. **1284**. 1.

AEMILIANUS.

Αὐτοκρ. Καῖσ. Μάρκος Αἰμίλιος Αἰμιλιανὸς Εὐσεβ. Εὐτυχ. Σεβ. **1286**. 10.

VALERIAN AND GALLIENUS.

Αὐτοκρ. Καίσαρες Πούπλιος Λικίννιος Οὐαλεριανὸς καὶ Πούπλιος Λικίννιος Οὐαλεριανὸς Γαλλιηνὸς Γερμ. Μέγ. καὶ Πούπλιος Λικίννιος Κορνήλιος Οὐαλεριανὸς ὁ ἐπιφανέστατος Καῖσαρ Σεβαστοί **1277**. 15.

Αὐτοκρ. Καίσαρες Πούπλιος Λικίννιος Οὐαλεριανὸς καὶ Πούπλιος Λικίννιος Οὐαλεριανὸς Γαλλιηνὸς Γερμανικοὶ Μέγ. Εὐσεβ. Εὐτυχ. καὶ Πούπλιος Δικίννιος Κορνήλιος Σαλωνῖνος Οὐαλεριανὸς ὁ ἐπιφανέστατος Καῖσ. Σεβαστοί **1273**. 42.

MACRIANUS AND QUIETUS.

Αὐτοκρ. Καίσαρες Τίτος Φουλούιος Ἰούνιος Μακριανὸς καὶ Τίτος Φουλούιος Ἰούνιος Κυῆτος Εὐσεβεῖς Εὐτυχ. Σεβ. **1254**. 28.

οἱ κύριοι ἡμῶν Μακριανὸς καὶ Κυῆτος Εὐσεβεῖς Εὐτυχ. Σεβ. **1254**. 11.

AURELIAN AND VABALLATHUS.

Αὐτοκρ. Καῖσ. Λούκιος Δομίτιος Αὐρηλιανὸς Εὐσεβ. Εὐτυχ. Σεβ. καὶ Ἰούλιος Αὐρήλιος Σεπτίμιος Οὐαβάλλαθος Ἀθηνόδωρος ὁ λαμπρότατος βασιλεὺς ὕπατος Αὐτοκρ. στρατηγὸς Ῥωμαίων **1264**. 20.

PROBUS.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Πρόβος Γοθικὸς Μέγ. Παρθ. Μέγ. Γερμ. Μέγ. Εὐσεβ. Εὐτυχ. Σεβ. **1256**. 20.

DIOCLETIAN AND MAXIMIAN.

Αὐτοκρ. Καῖσ. Γάιος Αὐρήλιος Οὐαλέριος Διοκλητιανὸς καὶ Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Οὐαλέριος Μαξιμιανὸς Εὐσεβεῖς Εὐτυχ. Σεβ. **1260**. 30.

Αὐτοκρ. Καῖσ. Γάιος Αὐρ. Οὐαλέριος Διοκλητιανὸς καὶ Αὐτοκρ. Καῖσ. Μάρκος Αὐρηλ. Οὐαλέριος Μαξιμιανὸς Γερμανικοὶ Μέγ. Εὐσεβ. Εὐτυχ. Σεβ. **1252**. recto 39.

οἱ κύριοι ἡμῶν Διοκλητιανὸς καὶ Μαξιμιανὸς Σεβαστοί **1252**. recto 12 ; **1255**. 12, 22.

Galerius.

οἱ κύριοι ἡμῶν Γαλέριος Οὐαλέριος Μαξιμιανὸς Σεβ. καὶ Μαξιμῖνος ὁ ἀνδρειότατος Καῖσ. (ἔτος ια καὶ [.) **1318**.

Constantine.

ὁ δεσπότης ἡμῶν Κωνσταντῖνος Αὔγουστος **1265**. 1.
οἱ δεσπόται ἡμῶν Αὐτοκράτωρ τε καὶ Καίσαρες **1261**. 5; **1265**. 16.
οἱ δεσπ. ἡμῶν Κρίσπος καὶ Κωνσταντῖνος οἱ ἐπιφανέστατοι Καίσαρες **1261**. 1.

Theodosius.

ὁ δεσπ. ἡμῶν Θεοδόσιος ὁ αἰώνιος Αὔγουστος **1319**.

Anastasius.

ὁ δεσπ. ἡμῶν Φλαούιος Ἀναστάσιος ὁ αἰών. Αὔγ. **1320**.

βασιλεία, ἡ εὐτυχεστάτη αὕτη βασ. **1257**. 7.

III. CONSULS, ERAS, INDICTIONS.

Consuls.

Praesenti Albino co(n)s(ulibus) (246) **1271**. 13.
μετὰ τὴν ὑπατίαν τῶν δεσποτῶν ἡμῶν Κρίσπου καὶ Κωνσταντίνου τῶν ἐπιφανεστάτων Καισάρων τὸ γ′ (325) **1261**. 1.
μετὰ τὴν ὑπ. Ἰουλίου Κωνσταντίου πατρικίου ἀδελφοῦ τοῦ δεσπ. ἡμῶν Κωνσταντίνου Αὐγούστου καὶ Ῥουφίου Ἀλβίνου τῶν λαμπροτάτων (336) **1265**. 1.
ὑπατίας τοῦ δεσπ. ἡμῶν Θεοδοσίου τοῦ αἰωνίου Αὐγούστου καὶ Φλαουίου Ῥουμορίδου τοῦ λαμπροτάτου (403) **1319**.
ὑπατίας τοῦ δεσπ. ἡμῶν Φλαουίου Ἀναστασίου τοῦ αἰων. Αὐγ. τὸ β′ (497) **1320**.
ὑπατίας τῆς προκειμένης **1261**. 12; **1265**. 25.

Eras of Oxyrhynchus.

ἔτος οϛ με (399) **1329**.
ἔτος ϙ νθ (413) **1322**.
ἔτος ϙγ ξδ (l. ϙδ ξγ, i.e. 416) **1334**.
ἔτος ρνη ρκζ (482) **1335**.

Indictions.

3rd (5th or 6th cent.) **1326**; **1327**.
5th (482) **1335**.
6th (497) **1320**.
9th (5th cent.) **1331**.
11th (late 4th or 5th cent.) **1328**.
12th (323–4) **1261**. 6; (399) **1329**; (4th cent. Παχὼν ἀρχῇ) **1280**. 9; (late 4th or 5th cent.) **1330**; (413) **1322**.
13th (399) **1329**.
14th (6th cent.) **1323**.

IV. MONTHS AND DAYS.

(*a*) Months.

Ἀδριανός (Choiak) **1270.** 10, 56; **1278.** 34.
Δεκέμβριος **1318.**
Καισάρειος (Mesore) **1279.** 22; **1304**; **1316.**
Νέος Σεβαστός (Hathur) **1258.** 14; **1281.** 3, 24, 45; **1291.** 14.
Παχὼν ἀρχῇ τῆς δωδεκάτης ἰνδικτίονος **1280.** 9.
Σωτήριος (Pauni) **1317.**

(*b*) Days.

ἐπαγόμεναι ἡμέραι **1278.** 26; **1316.**
πρὸ δ καλανδῶν Δεκεμβρίων **1318.**
xvii k[al(endas) . . . **1271.** 12.

V. PERSONAL NAMES.

Ἄβελε f. of Abram **1332.**
Ἄβελος **1307.**
Ἄβραμ s. of Abele **1332.**
Ἄβραμ **1334.**
Ἀγαθῖνος f. of Aurelius Serenus also called Sarapion **1276.** 4.
Ἀγαθὸς Δαίμων **1244.** introd.
Ἀγαθὸς Δαίμων, Αὐρήλιος Ἀ. Δ. s. of Geminus **1276.** 1, 25, 28.
Ἁγία **1349.**
Ἀγχίσας **1288.** 15.
Ἀθανάσιος **1300.** 6, 7.
Ἀθηνᾶ ἡ καὶ Θοῆρις goddess **1268.** 7.
Ἀκυλῖνος πρωτήκτωρ **1253.** 17.
Ἀλέξανδρος, Γάιος Ἰούλιος Ἀ. f. of Jul. Theon **1264.** 5.
Ἀμαεῖος **1326.**
Ἀμαξ[.]ρις **1349.**
Ἄμμων **1297.** 2; **1298.** 3, 21.
Ἀμμων[. . . d. of Diogenes **1270.** 18, 49, 58.
Ἀμμωνία, Αὐρηλία Ἀ. d. of Techosous **1284.** 12.
Ἀμμωνιανός, Αὐρήλιος Ἀ. s. of Euporion **1280.** 3, 8.
Ἀμμώνιος **1275.** 6; **1339.**
Ἀμμώνιος, Αὐρήλιος Ἀ. gymnasiarch-elect **1278.** 4, 35.
Ἀμμώνιος f. of Aur. Onnophris **1275.** 2.
Ἀμμώνιος f. of Aurelius Silvanus **1260.** 30.
Ἀμμώνιος ὁ καὶ Ἀφῦγχις f. of Aurelius Theon **1277.** 4.
Ἀμμώνιος gymnasiarch, s. of Ptollarion **1252.** verso 32.
Ἀμμώνιος tax-collector **1257.** 13, 18.
Ἀμόις s. of Apollonius **1282.** 9, 13.
Ἀμόις, Διονύσιος ὁ καὶ Ἀ. s. of Psammis **1266.** 6, 40.
Ἀμόις s. of Theon and f. of Papontos **1282.** 20.
Ἀνδρόμαχος ex-dioecetes **1264.** 9.
Ἀνδρόνικος, Μάρκος Αὐρήλιος Ἀ. ὁ καὶ Μίθρης **1278.** 1, 17.
Ἀνιανός presbyter **1311.**
Ἀνίκητος, Αὐρήλιος Ἀ. pilot, son of Olbanus **1260.** 3, 25.
Ἀνοῦβις god **1256.** 12.
Ἀνούπ **1325.**
Ἀντώνιος, Αὐρήλιος Ἀ. **1256.** 24.
Ἀν[. . .]ν **1299.** 12.
Ἄπα Δόμνα **1350.**
Ἄπα Ἰοῦστος **1311.**
Ἀπία, Αὐρηλία Σινθῶνις ἡ καὶ Ἀ. d. of Dionysius **1268.** 7, 10, 15.
Ἀπία ἡ καὶ Διονυσία d. of Dionysius **1279.** 3.
Ἀπία d. of Tapilous **1288.** 18, 20, 22.
Ἀπίων f. of Aurelia Meïthous **1276.** 1, 24.
Ἀπίων f. of Aur. Herodes **1274.** 1.
Ἀπίων, Ὡρίων ὁ καὶ Ἀ. basilicogrammateus **1259.** 8.

Ἀπολλωνάριον d. of Harpalus **1267.** 3, 12.
Ἀπολλωνία, Διδύμη ἡ καὶ Ἀ. d. of Ptolema **1278.** 5.
Ἀπολλωνία d. of Philon **1344.**
Ἀπολλώνιος **1293.** 23, 32.
Ἀπολλώνιος f. of Achillion also called Apollonius **1274.** 7.
Ἀπολλώνιος, Αὐρ. Ἀ. banker **1284.** 5, 19.
Ἀπολλώνιος, Αὐρ. Διονύσιος ὁ καὶ Ἀ. gymnasiarch, s. of Achillion also called Apollonius **1274.** 12.
Ἀπολλώνιος, Αὐρ. . . . . ος ὁ καὶ Ἀ. keeper of the archives **1264.** 1.
Ἀπολλώνιος, Ἀχιλλίων ὁ καὶ Ἀ. s. of Apollonius **1274.** 7.
Ἀπολλώνιος f. of Heras **1267.** 16.
Ἀπολλώνιος νεώτερος s. of Timagenes **1262.** 10.
Ἀπολλώνιος f. of Phanias **1330.**
Ἀπολλώνιος (?) strategus **1258.** 7.
Ἀπολλώνιος s. of Syrus and f. of Amoïs **1282.** 9.
Ἀπολλώνιος f. of Zoïlus **1267.** 8.
Ἀπολλώς **1331.**
Ἀπολλώς s. of Theon **1291.** 11.
Ἀρβῆς f. of Hermanubis **1256.** 11.
Ἄρειος f. of Aurelia Sarapias **1277.** 1.
Ἀριστοῦς, Αὐρηλία Ἀ. d. of Aur. Herodes **1274.** 1.
Ἀριστοῦς m. of Aur. [. . . . . .]sis **1275.** 6.
Ἁρπαῆσις s. of Panrumis **1281.** 1, 4.
Ἅρπαλος f. of Apollonarion **1267.** 3.
Ἁρποκρατίων **1289.** 2.
Ἁρποκρατίων, Αὐρ. Ἀ. strategus **1283.** 1.
Ἀρσίνοος, Αὐρ. Ἀ. s. of Tryphon **1273.** 4, 21, 47, 50.
Ἁρυώτης, Αὐρ. Ἀ. priest, s. of Hermanubis **1256.** 10.
Ἀρχέλαος f. of Aur. Horus **1255.** 4.
Asclepiades **1271.** 8.
Ἀσκληπιάδης **1252.** verso 4.
Ἀτρῆς **1299.** 17.
Αὐρηλία Ἀμμωνία d. of Techosous **1284.** 12.
Αὐρηλία Ἀριστοῦς d. of Aur. Herodes **1274.** 1.
Αὐρηλία Διονυσιὰς ἡ καὶ Χαιρημονὶς **1278.** 2, 16.
Αὐρηλία Θαῆσις d. of Eudaemon and m. of Aurelia Tausiris **1273.** 1, 20, 45.
Αὐρηλία Μαικιανή **1271.** 2.
Αὐρηλία Μεῖθοῦς d. of Apion **1276.** 1, 2, 24.
Αὐρηλία Σαραπιάς d. of Arius **1277.** 1, 22.
Αὐρηλία Σινθῶνις ἡ καὶ Ἀπία d. of Dionysius **1268.** 7, 10, 15.
Αὐρηλία Ταυσεῦς d. of Aur. Petosiris **1268.** 8.
Αὐρηλία Ταυσῖρις d. of Aurelia Thaësis **1273.** 3.
Αὐρήλιος Ἀγαθὸς Δαίμων s. of Geminus **1276.** 1, 25, 28.
Αὐρήλιος Ἀμμωνιανός s. of Euporion **1280.** 3, 8.
Αὐρήλιος Ἀμμώνιος gymnasiarch-elect **1278.** 4, 35.
Αὐρήλιος Ἀνδρόνικος, Μάρκος Αὐρ. Ἀνδ. ὁ καὶ Μίθρης **1278.** 1, 17.
Αὐρήλιος Ἀνίκητος pilot, s. of Olbanus **1260.** 3, 25.
Αὐρήλιος Ἀντώνιος **1256.** 24.
Αὐρήλιος Ἀπολλώνιος banker **1284.** 5, 19.
Αὐρήλιος Ἀπ[. .]ν[. .] **1283.** 22.
Αὐρήλιος Ἁρποκρατίων strategus **1283.** 1.
Αὐρήλιος Ἀρσίνοος s. of Tryphon **1273.** 4, 21, 47, 50.
Αὐρήλιος Ἁρυώτης priest, s. of Hermanubis **1256.** 10.
Αὐρήλιος Ἀφῦγχις s. of Heraclas, προστάτης **1275.** 3.
Αὐρήλιος Ἀχιλλεύς **1283.** 19.
Αὐρήλιος Δημητριανός decaprotus **1260.** 9.
Αὐρήλιος Διονύσιος ὁ καὶ Ἀπολλώνιος gymnasiarch, s. of Achillion also called Apollonius **1274.** 12.
Αὐρήλιος Διονύσιος strategus of the Prosopite nome **1301.**
Αὐρήλιος Δῖος s. of Aur. Horion **1296.** 1, 21.
Αὐρήλιος Διόσκορος s. of Theon **1276.** 27.
Αὐρήλιος Ἐπιφάνιος s. of Joseph **1320.**
Αὐρήλιος Ἑρμογένης προστάτης, s. of Dionysius **1275.** 4.
Αὐρήλιος Ἡρακλείδης exegetes **1252.** recto 16, 21, 44.
Αὐρήλιος Ἡρακλείδης strategus **1252.** recto 2, 20.
Αὐρήλιος Ἡρακλείδης ὁ καὶ Λούκιος s. of Lucius **1274.** 4.
Αὐρήλιος Ἡρακλῆς senator, s. of Coelacius **1261.** 4.
Αὐρήλιος Ἡρώδης ex-gymnasiarch, s. of Apion **1274.** 1.
Αὐρήλιος Θέων s. of Ammonius also called Aphunchis **1277.** 3.
Αὐρήλ.ος Θέων ὁ καὶ Νεπωτιανός **1273.** 2, 48.
Αὐρήλιος Θέων chief-priest **1252.** recto 16, 22, 45.

Αὐρήλιος Θώνιος ὁ καὶ Θεαγένης exegetes **1252**. recto 17, 21, 43.
Αὐρήλιος Θώνιος priest, s. of Demetrius **1265**. 6, 26.
Αὐρήλιος Ἱέραξ ὁ καὶ Δίδυμος strategus of the Cynopolite nome **1254**. 1, 14.
Αὐρήλιος Καλαῦμις comarch, s. of Petenouphis **1256**. 6, 23 (Καλαλαῦμις).
Αὐρήλιος Κάστωρ **1286**. 13.
Αὐρήλιος Κ . [. . . comarch **1301**.
Αὐρήλιος Λαμασᾶ[ς] s. of Pepirius **1320**.
Αὐρήλιος Μεγχῆς comarch, s. of Theon **1254**. 17, 31, 33.
Αὐρήλιος Νικοκλῆς, Μάρκος Αὐρ. N. ex-gymnasiarch, s. of Zoïlus **1274**. 3.
Αὐρήλιος Ὀννῶφρις προστάτης, s. of Ammonius **1275**. 1, 10, 23.
Αὐρήλιος Παγῶχις s. of Ptollion **1280**. 18.
Αὐρήλιος Παμῆα s. of Peter **1280**. 1, 15.
Αὐρήλιος Παποντῶς comarch, s. of Theon **1255**. 3.
Αὐρήλιος Πατερμοῦθις comarch, s. of Saprion **1256**. 5, 23.
Αὐρήλιος Πατ( ) tax-collector, s. of Eut(ych) **1283**. 3.
Αὐρήλιος Πετοσῖρις f. of Aurelia Taseus **1268**. 5, 8, 14.
Αὐρήλιος Πέτρος s. of Tauris **1254**. 25.
Αὐρήλιος Σαραπάμμων s. of Diogenes **1276**. 32.
Αὐρήλιος Σαραπ[**1306**.
Αὐρήλιος Σερῆνος ὁ καὶ Σαραπίων s. of Agathinus **1276**. 3.
Αὐρήλιος Σιλβανός s. of Ammonius **1260**. 29.
Αὐρήλιος Σιλβανός comarch, s. of Panetbauis **1254**. 16.
Αὐρήλιος Σιλβανός s. of Theon **1307**.
Αὐρήλιος Φίλιππος ὁ καὶ Ὡρίων **1260**. 1.
Αὐρήλιος Ὡριγένης s. of Aur. Sarapias **1277**. 26.
Αὐρήλιος Ὡρίων f. of Aur. Dius **1296**. 1, 21.
Αὐρήλιος Ὧρος comarch, s. of Archelaus **1255**. 4.
Αὐρήλιος [. . . . .]ος ὁ καὶ Ἀπολλώνιος keeper of the archives **1264**. 1.
Αὐρήλιος [. . . . .]σις προστάτης, s. of Philotas **1275**. 5.
Αὐρήλιος [. . . . .] προστάτης, s. of Ammonius **1275**. 6.
Αὐρήλιος [comarch **1301**.
Αὐρήλιος [**1268**. 3.
Ἀφθόνιος s. of Hesychius **1303**.
Ἄφοῦς **1338**.
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Ἀφῦγχις, Ἀμμώνιος ὁ καὶ Α. f. of Aur. Theon **1277**. 4.
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Σερῆνος, Αὐρ. Σ. ὁ καὶ Σαραπίων s. of Agathinus **1276**. 3.
Σερῆνος basilicogrammateus **1262**. 2.
Σιλβανός, Αὐρ. Σ. s. of Ammonius **1260**. 29.
Σιλβανός, Αὐρ. Σ. comarch, s. of Panetbauis **1254**. 16, 31, 32.
Σιλβανός, Αὐρ. Σ. s. of Theon **1307**.
Σινθοῶνις m. of Ammon[**1270**. 19.
Σινθῶνις, Αὐρηλία Σ. ἡ καὶ Ἀπία d. of Dionysius **1268**. 7, 10, 15.
Σοῆρις m. of Theonas **1269**. 3, 14 (Σοηροῦς).
Σοηροῦς. See Σοῆρις.
Σουτώριος Σωσίβιος strategus **126 6**. 26.
Σύρα m. of Ision **1299**. 1, 21.
Συρίων amphodogrammateus **1267**. 1.
Σύρος f. of Apollonius **1282**. 9.
Σώζων **1253**. 13.
Σωσίβιος, Σουτώριος Σ. strategus **1266**. 26.

Τααρ[m. of Aurelia Taseus **1268**. 8.
Ταζωιλᾶς d. of Aphunchis **1287**. 16.
Ταμιέα m. (?) of Aur. Dius **1296**. 9.
Ταπιλοῦς m. of Apia **1288**. 18, 21.
Τάπολος **1286**. 2.

Ταποσιριάς m. of Aur. Serenus also called Sarapion **1276.** 4.
Τασεῦς, Αὐρηλία T. d. of Aur. Petosiris **1268.** 8.
Τασεῦς m. of Aur. Petosiris **1268.** 6.
Τασόις **1295.** 1, 22.
Ταῦρις m. of Aur. Peter **1254.** 26.
Ταυρίσκος πρωτήκτωρ **1253.** 14, 17.
Ταυσῖρις **1294.** 16.
Ταυσῖρις, Αὐρηλία T. d. of Aurelia Thaësis **1273.** 3.
Ταυσῖρις m. of Aur. Aphunchis **1275.** 4.
Ταχῶσις **1299.** 13.
Τεκῶσις m. of Amoïs **1282.** 10.
Τεκῶσις d. of Petosorapis and m. of Thompachrates **1282.** 8.
Τεκῶσις d. of Thonis **1282.** 11.
Τευθεῖς **1287.** 21.
Τεχωσοῦς m. of Aurelia Ammonia **1284.** 13.
Τιβέριος Κλαύδιος Διογένης ex-cosmetes, f. of Tiberius Claudius Diogenes **1284.** 8.
Τιβέριος Κλαύδιος Διογένης s. of Tiberius Claudius Diogenes **1284.** 7.
Τιμαγένης ὁ καὶ Δίδυμος f. of Apollonius **1262.** 11.
Τιμπεσοῦρις **1296.** 16.
Τίρων **1260.** 5.
Τνεφερσοῦς **1296.** 10.
Τνεφερσόις **1269.** 31.
Τριάδελφος **1299.** 14.
Τριάδελφος ἀρχιυπηρέτης **1253.** 21.
Τριάδελφος, Ποσιδώνιος ὁ καὶ T. ship-master **1259.** 2.
Τρύφων f. of Aur. Arsinoïs **1273.** 4.
Τρωίλος **1298.** 15.
Τσενφατρῆς, Διδύμη ἡ καὶ T. m. of Apollonius **1262.** 12.

Valerius Firmus, praefect **1271.** 7.

Φαλοῦς, Ψατρῆς s. of Colluthus Φ. λεγόμενος **1293.** 41.
Φανίας s. of Apollonius **1330.**
Φα[.]...ηδ( ), Δημήτριος ὁ καὶ Φ. ex-exegetes **1262.** 4.
Φιλέας ex-magistrate of Alexandria **1252.** recto 18, 30, 34.
Φίλιππος, Αὐρ. Φ. ὁ καὶ Ὡρίων strategus **1260.** 1.
Φιλόξενος **1336.**
Φιλόξενος s. of Leucantus **1338.**
Φιλόξενος οἰνοχειριστής **1326–7.**
Φιλουμένη **1293.** 1, 43.
Φιλοῦς **1296.** 10.
Φίλων f. of Apollonia **1344.**
Φιλώτας f. of Aur. . . . . sis **1275.** 5.
Φίρμος, Οὐαλέριος Φ. praefect **1271.** 1. Valerius Firmus **1271.** 7.
Φλαούιος Παράνιος ὁ καὶ Μακρόβιος logistes **1265.** 5; **1303.**
Φλαούιος Σαραπίων centurion **1261.** 3.
Φοιβάμμων **1300.** 4.
Φωκίων strategus **1270.** 1.

Χαιρέας, Κλαύδιος Διοσκουρίδης ὁ καὶ X. strategus **1255.** 1.
Χαιρημονίς, Αὐρηλία Διονυσιὰς ἡ καὶ X. **1278.** 2, 16.
Χαιρήμων, Σεπτίμιος X. **1283.** 15.
Χάρμος s. of Pausiras **1267.** 5.

Ψᾶις f. of Ision **1299.** 1, 21.
Ψάμμις s. of Ballarus and f. of Dionysius also called Amoïs **1266.** 7, 9.
Ψάμμις s. of Dionysius also called Amoïs and f. of Plution **1266.** 40.
Ψατρῆς s. of Colluthus Φαλοῦς λεγόμενος **1293.** 40.
Ψέκη **1299.** 17.

Ὠκεανός **1305.**
Ὡριγένης, Αὐρ. Ὡ. s. of Aurelia Sarapias **1277.** 26.
Ὡρίων **1296.** 19; **1299.** 11.
Ὡρίων ὁ καὶ Ἀπίων basilicogrammateus **1259.** 8.
Ὡρίων, Αὐρ. Ὡ. comarch, s. of Archelaus **1255.** 4.
Ὡρίων, Αὐρ. Φίλιππος ὁ καὶ Ὡ. strategus **1260.** 1.
Ὡρίων, Αὐρ. Ὡ. f. of Aur. Dius **1296.** 1, 22.
Ὡρίων s. of Zoïlus **1267.** 15.
Ὧρος f. of Heracleus **1281.** 11.
Ὧρος f. of Nechthenibis **1287.** 23.
Ὧρος f. of Theonis **1276.** 8.
Ὠφελᾶς ὁ καὶ Κύραξ **1279.** 2, 29.

VI. GEOGRAPHICAL.

(*a*) Countries, Nomes, Cities, Toparchies.

Αἴγυπτος **1253.** 2; **1271.** 1; **1313.**
Ἀλεξάνδρεια **1252.** recto 20, 30; **1274.** 9; **1288.** 17, 34; **1291.** 9; **1295.** 12. ἡ λαμπροτάτη Ἀ. **1254.** 6, 22; **1260.** 13. Φάρος **1271.** 3.
Ἀλεξανδρέων χώρα **1274.** 8.
Ἀντινοεύς **1268.** 4.
Ἀπολλωνοπολίτης (*νομός*) **1293.** 43.
Ἀὐασιτικός **1300.** 10.

Βαβυλών **1261.** 7.

Διοπολίτης (*νομός*) **1255.** 2.

Ἑλληνικός **1260.** 5.
Ἑπτανομία **1302.**

Θηβαΐς **1282.** 4.
Θμοισεφὼ τοπαρχία **1262.** 13; **1285.** 122.

Κυνοπολίτης (*νομός*) **1254.** 1, 15; **1256.** 4 (Κυνοπολ. ἄνω), 16 (Κυνωνπολ.).

μητροπολίτης **1306.**
μητροπολιτικός **1283.** 4.

Νέα πόλις **1259.** 3, 10.
νομός **1252.** verso 7; **1257.** 2, 5, 18; **1259.** 9; **1261.** 3; **1301**; **1307**; **1320.**

Ὀξυρυγχίτης (*νομός*) **1252.** recto 3, 20, verso 7; **1255.** 2; **1257.** 1; **1259.** 1; **1260.** 2; **1262.** 1; **1265.** 5; **1270.** 6, 48; **1275.** 25; **1283.** 2; **1298.** 17; **1303**; **1320.**

Ὀξυρυγχιτικὸς σταθμός **1273.** 7.
Ὀξυρυγχιτῶν πόλις **1253.** 3; **1257.** 14; **1274.** 2; **1278.** 5, 9; **1284.** 6, 9, 13. ἡ λαμπρὰ καὶ λαμπροτάτη Ὀξ. πόλ. **1252.** recto 23; **1260.** 4; **1261.** 4; **1264.** 2, 6; **1280.** 1. ἡ λαμπρὰ Ὀξ. πόλ. **1320.**
Ὀξυρύγχων πόλις **1258.** 1; **1263.** 6; **1267.** 4; **1268.** 6; **1269.** 3, 14; **1270.** 3, 17; **1273.** 2; **1276.** 2, 6; **1277.** 5; **1279.** 4; **1282.** 4, 13, 22; **1287.** 11, 19.

πᾶγος, ε πᾶγ. **1253.** 19. ζ πᾶγ. **1253.** 16.
πόλις = Alexandria **1270.** 14. π. = Oxyrhynchus **1252.** verso 2, 30, 36; **1263.** 2; **1265.** 7; **1267.** 9; **1272.** 3; **1273.** 5; **1274.** 4, 13; **1276.** 4; **1280.** 4; **1284.** 10; **1346** (?).
Προσωπίτης (*νομός*) **1301.**

Ῥωμαῖος **1264.** 19; **1268.** 9; **1274.** 3; **1276.** 3; **1277.** 3.

Σιδῆτις **1271.** 2.

Τανίτης (*νομός*) **1257.** 5.
τοπαρχία, ἄνω **1285.** 51. ἀπηλιώτου **1285.** 85. Θμοισεφώ **1262.** 13; **1285.** 122. κάτω **1259.** 6; **1285.** 129. λιβός **1257.** 1; **1285.** 70. μέση **1260.** 10; **1283.** 5; **1285.** 98.

Φάρος **1271.** 3.

(*b*) Villages and ἐποίκια.

1. *Oxyrhynchite.*

Ἀδαίου **1285.** 86.
Ἀθ[.]χις **1285.** 58.
Ἀντεῖις **1285.** 68.
Ἀρταπάτου **1285.** 17, 110.
Ἀρχιβίου **1285.** 64.
Ἀτηρίου ἐποίκιον **1322.**

Δωσιθέου **1285.** 46, 139.

Ἐπισήμου **1285.** 55.

Ἠλενσαῖς (?) **1252.** recto 17, 25.
Ἡρακλείδου ἐποίκιον **1285.** 72.
Ἡρακλεῖον **1260.** 12; **1285.** 9, 100.

Θῶλθις (Θμοισεφὼ τοπαρχίας) **1285.** 123.
Θῶλθις (κάτω τοπ.) **1285.** 48, 141.

Θῶλθις (*μέσης τοπ.*) **1285**. 104.
Θῶσβις **1285**. 52.
Θ[.] . . . . [**1285**. 96.

Ἰέμη **1285**. 98.
Ἰσεῖον Κάτω **1285**. 39, 132.
Ἰσεῖον Παγγᾶ **1255**. 5; **1285**. 56.
Ἰσεῖον Τρύφωνος **1285**. 45, 138.
Ἴστρου **1285**. 108.

Κερκεθῦρις **1285**. 70.
Κερκεμοῦνις **1285**. 66.
Κερκεῦρα **1285**. 116.
Κερκευρῶσις **1285**. 23.
Κεσμοῦχις **1285**. 124; **1342**; **1347** (?).
Κόμα **1285**. 106.
Κο[.]ου **1285**. 135.

Λευκίου **1285**. 82.
Ληνῶνος **1285**. 77.
Λίλη **1285**. 92.

Μαστ . . τιφόρου **1285**. 21, 114.
Μεγάλης Παρορίου ἐποίκιον **1327**.
Μελανθίου **1285**. 102.
Μερμέρθα **1285**. 54.
Μονίμου **1285**. 62.
Μουχινάξας **1285**. 79.
Μουχιναρυώ **1285**. 44, 137.
Μοῦχις **1342**.

Νεμέρα **1285**. 112.
Νέσλα **1285**. 61.
Νεσμῖμις **1285**. 57.
Νίγρου **1285**. 53.
Νόμου ἐποίκιον **1285**. 101.

Ξενάρχου **1285**. 60.

Οὐεσῶβθις ἐποίκιον **1326**.

Παεῖμις **1285**. 76.
Πακέρκη **1285**. 89.
Παλῶσις **1285**. 127; **1342**.
Πανενεί **1285**. 74.
Παῶμις **1285**. 122.
Πεεννώ **1283**. 6.
Πεκτυεύτου (?) **1312**.
Πέλα **1285**. 81.
Πετεμοῦνις **1285**. 83.
Πετενοῦρις **1285**. 119.
Πέτνη **1285**. 107.
Πετ . [.] . **1285**. 51.
Πλελώ **1285**. 111.
Ποσομπόις **1285**. 85.
Που[.]εω **1285**. 105.

Σαδάλου **1285**. 59.
Σαραπίωνος Χαιρήμονος **1285**. 93.
Σατύρου **1285**. 95.
Σεναπῶθις **1285**. 103.
Σεναώ **1279**. 9; **1285**. 78.
Σενεκελεύ **1285**. 80.
Σενέπτα **1285**. 120; **1287**. 3.
Σενοκῶμις **1285**. 73.
Σεντώ **1285**. 109.
Σενῦρις **1285**. 63.
Σερῦφις **1285**. 71.
Σέσφθα **1285**. 136.
Σεφώ **1285**. 125.
Σιγκέφα **1285**. 65.
Σιναρύ **1281**. 15; **1285**. 134; **1339**. Σιναρυιτικός **1281**. 6.
Σοῦις **1275**. 7; **1285**. 47, 140.
Σύρων **1268**. 3; **1285**. 75.

Ταμπέμου **1285**. 88.
Τακολκῖλις **1285**. 20, 113.
Τακόνα **1285**. 130.
Ταλαώ **1285**. 131.
Ταλωπιτεί **1285**. 24, 117.
Τανάις **1285**. 99.
Τεξεί **1285**. 118.
Τερῦθις **1285**. 87.
Τῆις **1262**. 13, 19; **1285**. 126; **1342**.
Τύχιν Φαγ( ) **1285**. 129.

Φοβώου **1285**. 90.

Χῦσις **1285**. 67.

Ψῶβθις (*ἀπηλιώτου τοπαρχίας*) **1285**. 94.
Ψῶβθις (*κάτω τοπ.*) **1259**. 7; **1285**. 133.
Ψῶβθις (*μέσης τοπ.*) **1285**. 22, 115.

Ὤφις **1285**. 91.

[. . . . .]αυρ . [. **1285**. 40.

2. *Miscellaneous.*

Λαύρα (Cynopolite) **1256.** 7, 16, 24, 26.
Π . . [.]εῖμις **1252.** recto 1.
Τα . π( ) (Apollinopolite) **1293.** 43.
. ρῦθις (Cynopolite) **1254.** 3, 18.

(*c*) ἄμφοδα OF OXYRHYNCHUS.

Βορρᾶ Κρηπῖδος **1284.** 10.
Ἑρμαίου **1263.** 7.
Ἱπποδρόμου **1258.** 2.
Μυροβαλάνου **1276.** 6; **1306.**
Νότου Δρόμου **1266.** 22.
Πλατείας **1267.** 17.
Τεμγενούθεως **1268.** 11.

(*d*) κλῆροι.

Ἡρακλείδου καὶ Ἡρακλείδου **1279.** 10.
Πολυκλείδου **1270.** 23.

(*e*) MISCELLANEOUS.

λουτρὰ δημόσια **1252.** verso 22.
Νεόφυτον, κτῆμα [λεγόμενον?] N. **1286.** introd.
Πεκτυεύτου (village ?) **1312.**
Πέρκωψ, ἀμπελικὸν κτῆμα Π. λεγόμενον **1278.** 11.

VII. RELIGION.

(*a*) PAGAN.

(1) *Gods.*

Ἀθηνᾶ ἡ καὶ Θοῆρις **1268.** 7.
Ἀνοῦβις **1256.** 12.
Βῆσις **1272.** 10.
Διόνυσος, σπονδὴ Διονύσου **1283.** 17, 21.
Ζεύς **1265.** 8.
Ἥρα **1265.** 8.
θεός, θεοί **1296.** 5. σύνναοι θεοὶ μέγιστοι **1256.** 13; **1265.** 8. Cf. Index II.
Θοῆρις, Ἀθηνᾶ ἡ καὶ Θ. **1268.** 7.
Λητώ **1256.** 12.

(2) *Temples, &c.*

βωμός **1258.** 8.
Ἡρακλεῖον. See Index VI (*b*).
ἱερόν **1256.** 18; **1258.** 8. Ἀνούβιδος καὶ Λητοῦς καὶ τῶν συννάων θεῶν μεγίστων [οἷ]ς συνκαθίδρυται ναὸς θεοῦ Σεβαστοῦ Καίσαρος ἱερὰ πρωτολόγιμα **1256.** 12. ἱ. Διὸς καὶ Ἥρας καὶ τῶν συννάων θεῶν μεγ. **1265.** 8.
Ἰσεῖον. See Index VI (*b*).
ναὸς θεοῦ Σεβαστοῦ Καίσαρος **1256.** 14.
τέμενος **1258.** 9.

(3) *Priests.*

ἀρχιερεύς **1252.** recto 22.
ἱέρεια **1256.** 7.
ἱερεύς **1256.** 8, 12; **1265.** 7, 20, 21; **1297.** 3. ἱ. ἔναρχος ἐξηγητής **1269.** 1, 12. ἱ. καὶ ἀρχιδικαστής **1270.** 5, 12.
κωμάστης θείων προτομῶν καὶ νίκης αὐτῶν προαγούσης **1265.** 9, 21 (om. καὶ νίκ. αὐτ. πρ.).
παστοφόρος Ἀθηνᾶς τῆς καὶ Θοήριδος **1268.** 7.

(*b*) CHRISTIAN.

Ἄπα Ἰοῦστος **1311.**
ἀποστακτήρ **1311.**
θεός **1299.** 6. κύριος θ. **1298.** 4; **1299.** 4; **1300.** 2.
μαρτύριον Ἄπα Ἰούστου **1311.**
μονάζων **1338.**
πρ(εσβύτερος?) **1311.**
χμγ **1289.** 1; **1300.** 1; **1328**; **1343.**

VIII. OFFICIAL AND MILITARY TITLES.

ἀγορανομικός, εὐθηνιαρχικὸς καὶ ἀγ. στέφανος **1252.** verso 17.
ἀγορανόμος **1282.** 46.
ἀγωνοθετήσας **1284.** 9.
ἀμφοδογραμματεύς **1267.** 1.
ἄρξας Ἀλεξανδρείας **1252.** recto 30.
ἀρχή **1252.** recto 10, verso 28, 35, 37.
ἀρχιδικαστής, Κέλερ *ἱερεὺς καὶ ἀρχιδ.* (A.D. 159) **1270.** 5. Κέλερ *γενόμενος στρατηγὸς τῆς πόλεως ἱερεὺς ἀρχιδ. καὶ πρὸς τῇ ἐπιμελείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων* (A.D. 159) **1270.** 12.
ἀρχιερεύς **1252.** recto 22.
ἀρχιυπηρέτης στρατηγοῦ **1253.** 21.
ἄρχοντες **1252.** verso 23.

βασιλικὴ γραμματεία **1274.** 8. Cf. *βασιλικὸς γραμματεύς.*
βασιλικὸς γραμματεύς, Νίκανδρος (A.D. 72–3) **1266.** 27. Πάμφιλος (A.D. 74–5) **1266.** 2. Σερῆνος (A.D. 197) **1262.** 2. Ὡρίων ὁ καὶ Ἀπίων (A.D. 211–12) **1259.** 8. Ἀχιλλίων ὁ καὶ Ἀπολλώνιος s. of Apollonius *ἐν ᾗ ἦν ἐπικεχειρισμένος βασιλικῇ γραμματείᾳ Ἀλεξανδρέων χώρας* (3rd cent.) **1274.** 7.
βιβλιοφύλαξ **1264.** 3; **1268.** 2. *βιβλ. δημοσίων λόγων* **1256.** 2.
βοηθός **1257.** 8, 9; **1322**; **1329**; **1342.** *βοηθ. πραιποσίτου* **1253.** 16, 19.
βουλευτής **1252.** recto 23; **1261.** 4; **1268.** 2; **1274.** 2; **1278.** 5; **1284.** 6, 9, 19.
βουλή **1252.** verso 6, 9, 23, 27.

γραμματεύς, βασιλικὸς γρ. See *βασιλικός. γρ. καταλογείου* **1270.** 11. *γρ. κώμης Σιναρὶ καὶ ἑτέρων κωμῶν* **1281.** 15. *γρ. πόλεως* **1263.** 2.
γυμνασιαρχήσας **1262.** 4; **1264.** 2; **1274.** 1; **1278.** 8; **1284.** 19.
γυμνασίαρχος **1252.** verso 33; **1274.** 13; **1278.** 4; **1333.** *τὸ τίγμα τῶν γυμνασιάρχων* **1252.** verso 24.

δεκαπρωτία **1257.** 1, 3, 10, 19.
δεκάπρωτος **1255.** 9, 17; **1257.** 12, 15; **1260.** 10, 19.
δημόσιος τραπεζίτης **1284.** 6, 19.
διοίκησις δημοσίων λουτρῶν **1252.** verso 22.
διοικητής, ὁ κράτιστος γενόμενος διοικ. Ἀνδρόμαχος (A.D. 272) **1264.** 8.
διοικοῦντες τὰ κοινὰ πρῶτοι μετὰ σὲ (sc. *τὸν ἔπαρχον*) *τιμήν* **1253.** 5.

ἑκατόνταρχος τάξεως τοῦ καθολικοῦ **1261.** 3.
ἐκβολεύς **1301.**
ἐξηγητεύσας **1262.** 5; **1263.** 2.
ἐξηγητής **1252.** recto 22, 44; **1269.** 5. *ἱερεὺς ἔναρχος ἐξ.* **1269.** 1, (*ἔναρχ. ἱερ. καὶ ἐξ.*) 12. *ἐξ. Ἀλεξανδρείας*, Αὐρήλιος Ἡρακλείδης (A.D. 289) **1252.** recto 20.
ἔπαρχος **1253.** 2, 23. See *ἡγεμών.*
ἐπείκτης δημοσίου σίτου, ὁ κράτιστος ἐπ. δη. σίτ. **1257.** 13.
ἐπιμελητής, ἐπιμ. τοῦ οἴνου **1298.** 12. *ἐπιμ. τοῦ ἐν Ἡλευσάει φρουρίου* **1252.** recto 17, 24. *ἐπιμ. . . .* **1261.** 4.
ἐπιστράτηγος **1302.**
ἐπίτροπος, ὁ κράτιστος ἐπίτ. Νέας πόλεως **1259.** 10. *ὁ κράτιστος τῶν οὐσιακῶν ἐπίτ.* **1274.** 10. *ἐπίτ. τῆς Φάρου* **1271.** 4.
εὐθηνιάρχης **1252.** verso 24.
εὐθηνιαρχία **1252.** verso 29, 33.
εὐθηνιαρχικὸς καὶ ἀγορανομικὸς στέφανος **1252.** verso 17.

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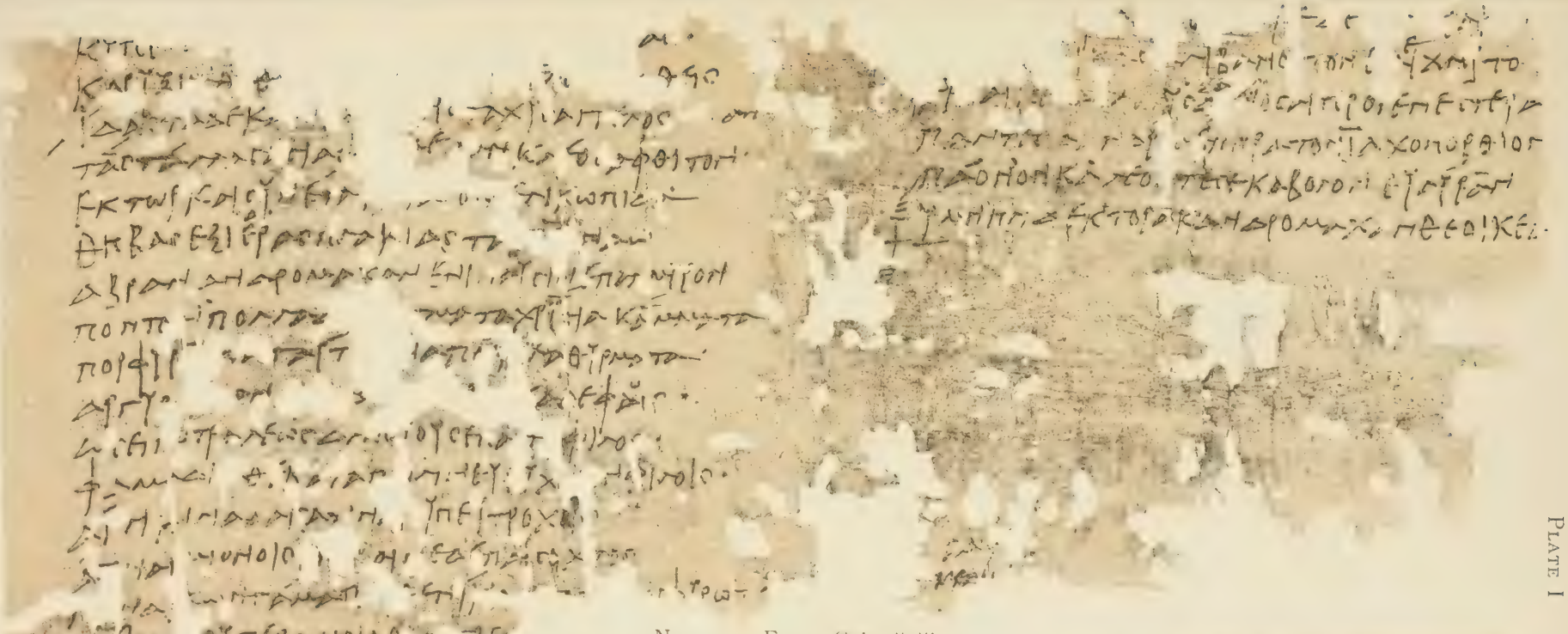

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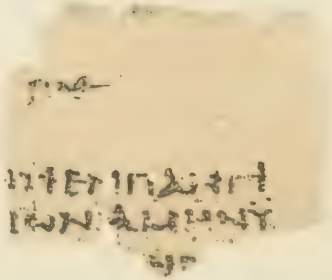

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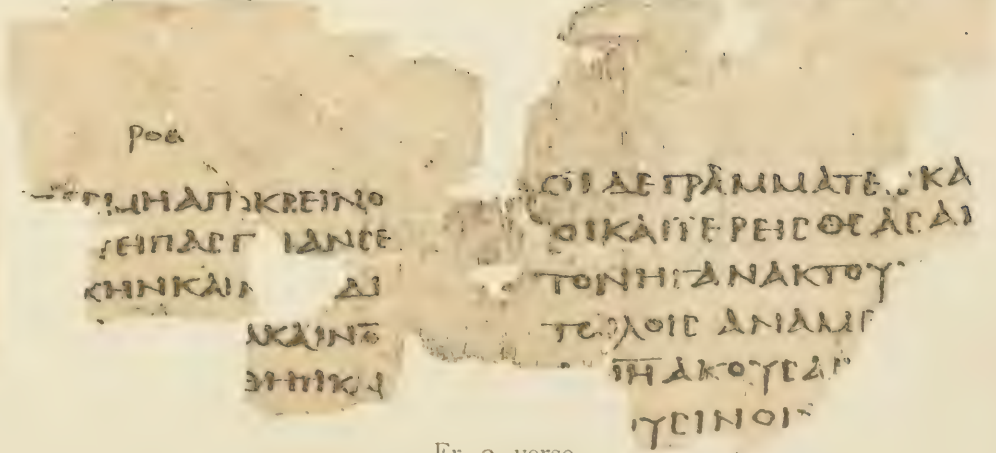

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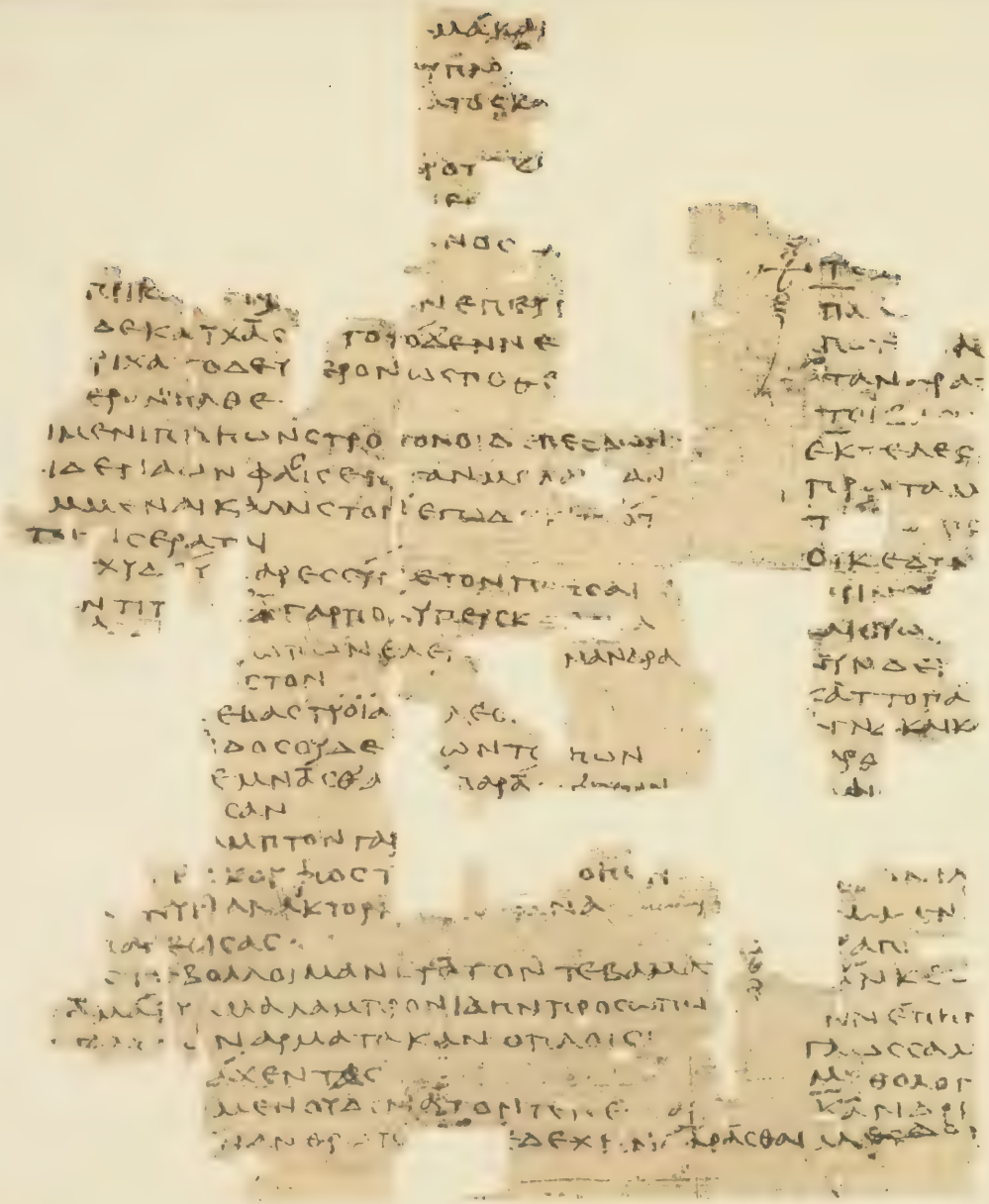

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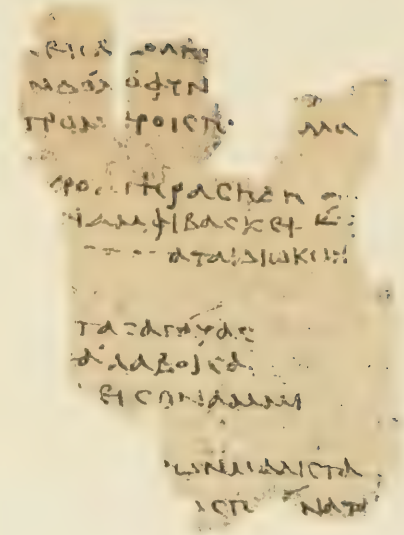

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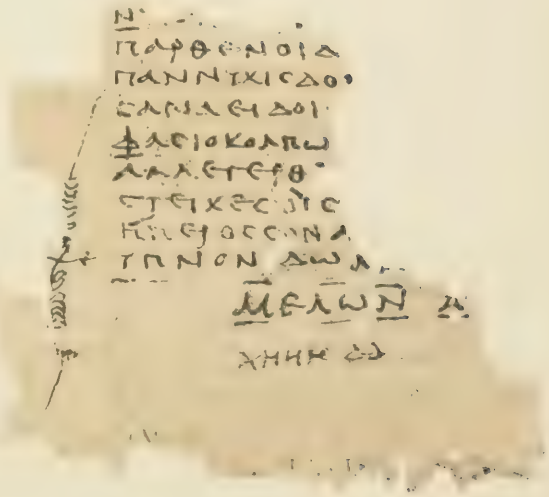

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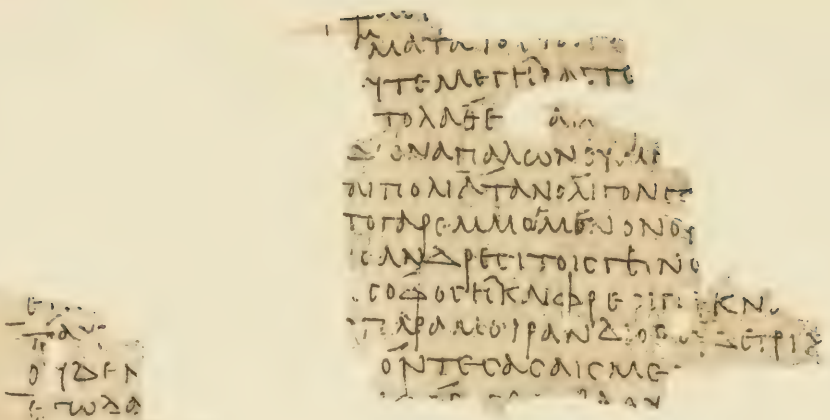

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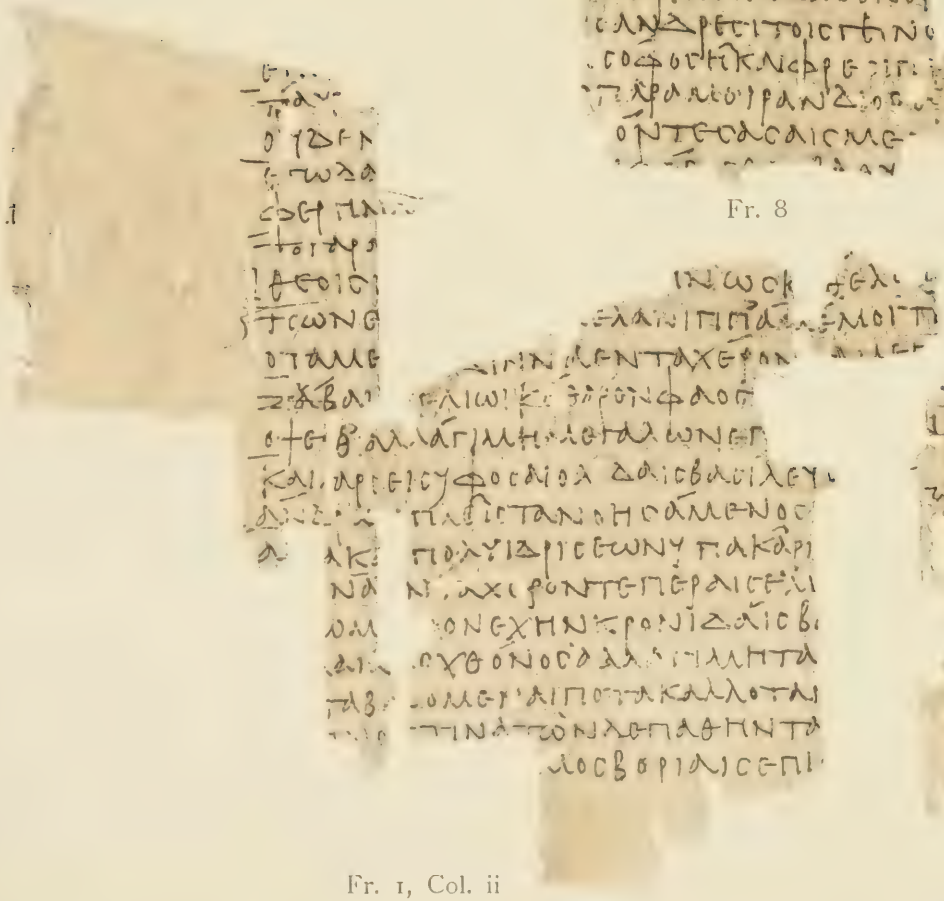

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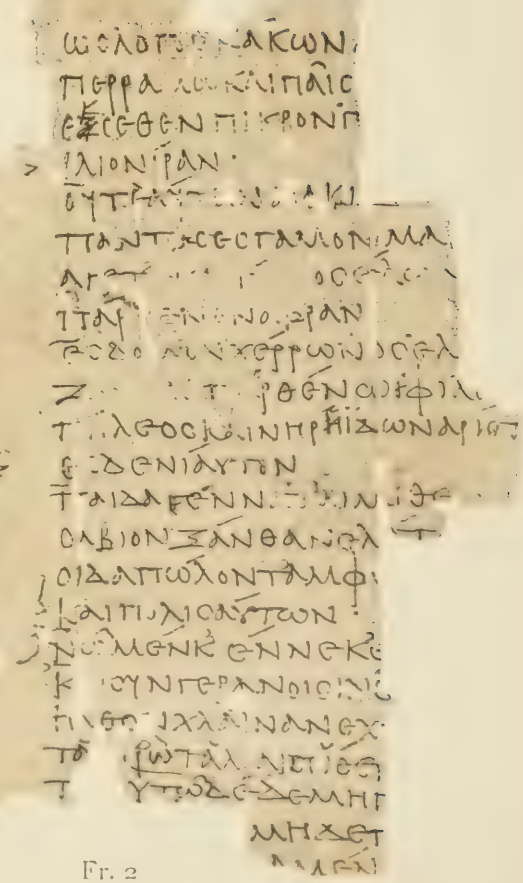

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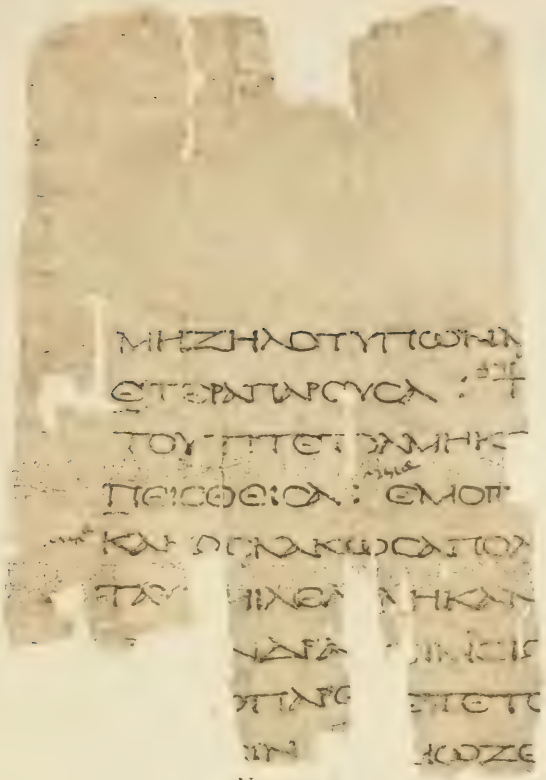

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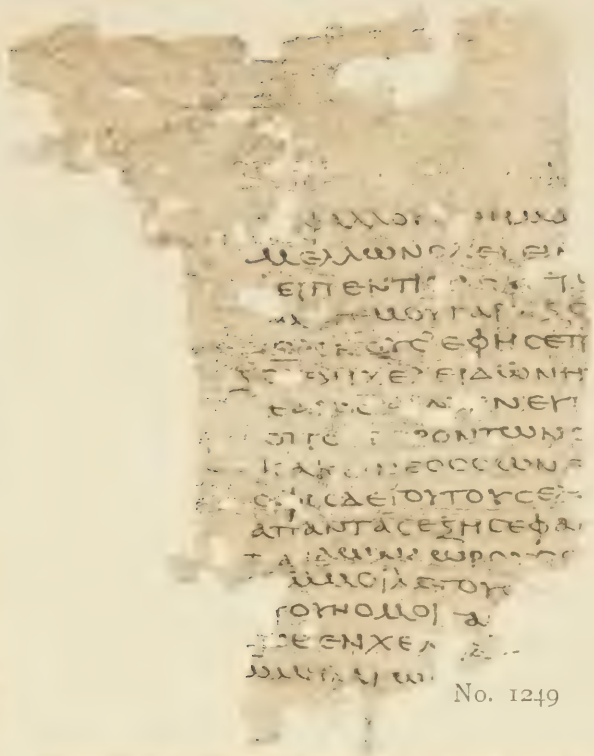

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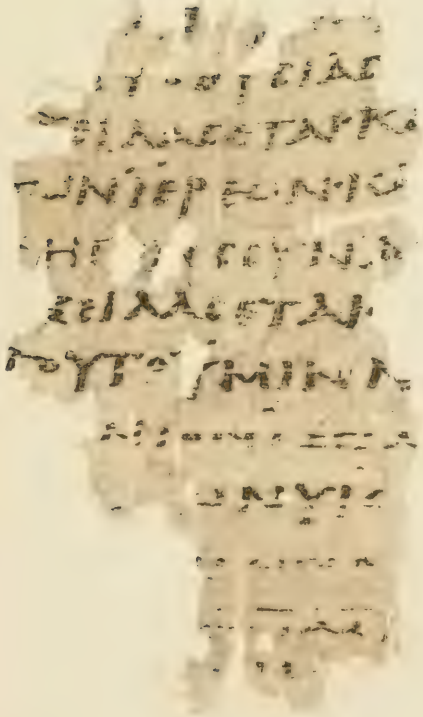

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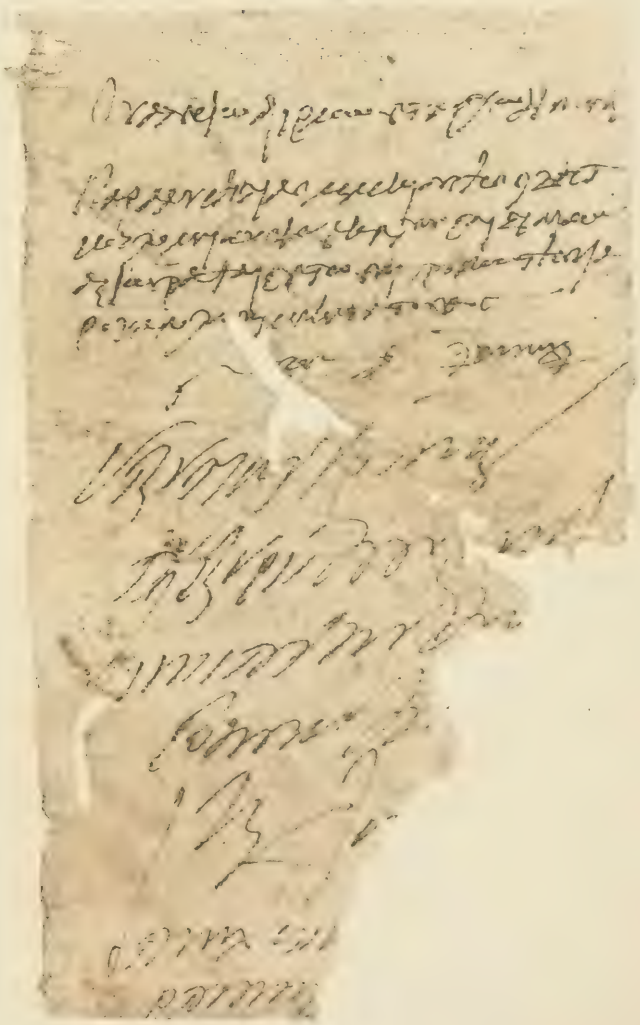

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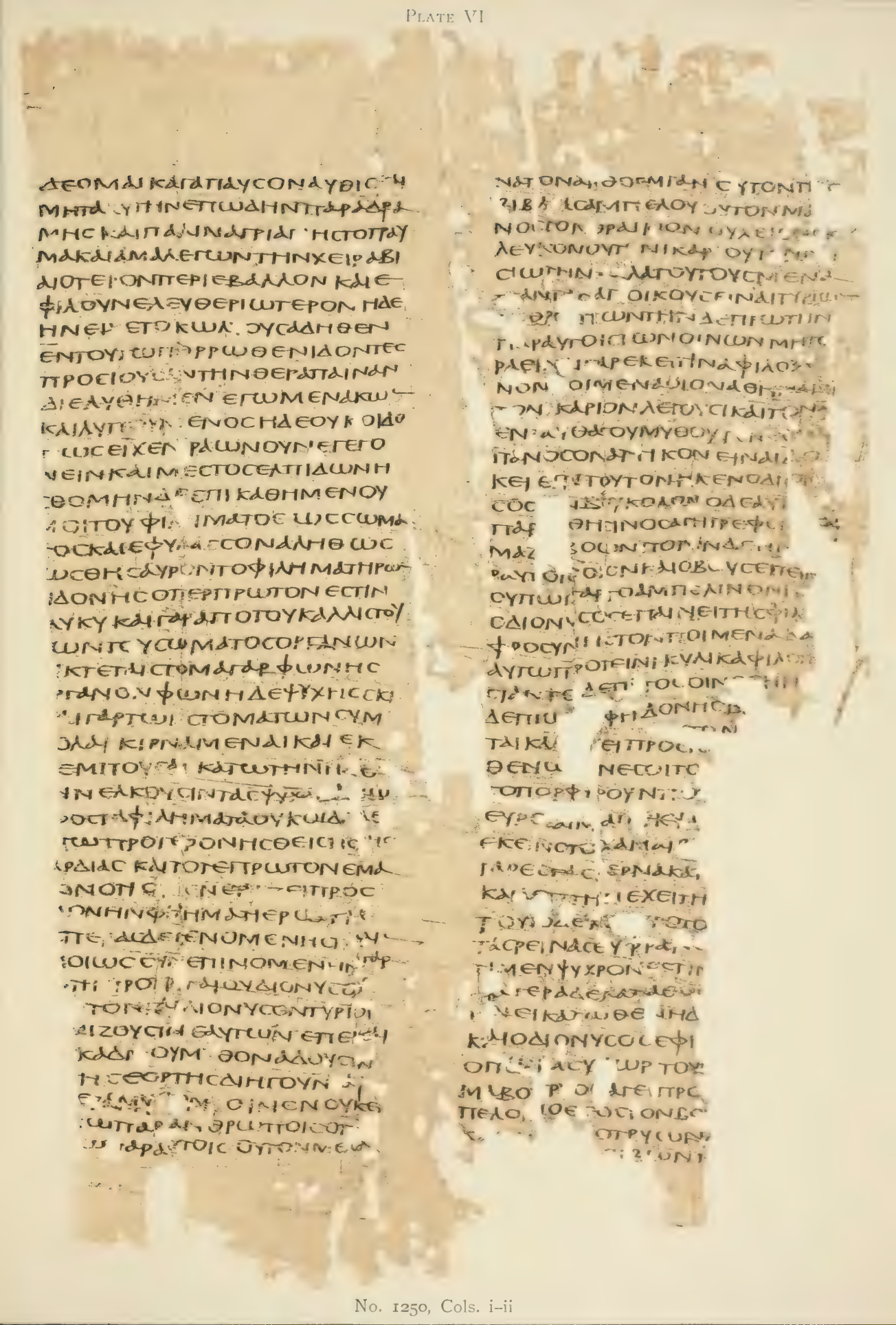

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